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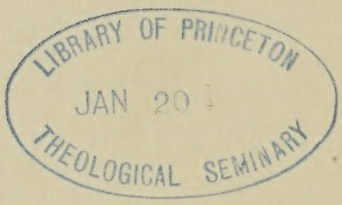

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OLIVER DEWOLF CUMMINGS

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FOREWORD

The business of administering and supervising the program of Christian education in the local church calls for something decidedly more than mere efficiency. It is not enough simply to keep the machinery well oiled and running smoothly. The work of Christian education is too involved an undertaking to get results in any such mechanical fashion. Attention must be focused on the distinctly spiritual as well as on the material aspect of the process and particularly on its ultimate purpose—the new person in Jesus Christ.

It must be said, however, that an effective program of Christian education in the local church is not likely to be achieved without efficient administration. For example, there are superior and inferior ways of organizing the church school. There is such a thing as good grading and bad grading. Just so, there are good and bad ways of selecting leaders. And when it comes to the important business of training and motivating leaders, experience has taught us that the difference between even a good method as compared with the best method may make the difference between failure and success. Lesson helps and other resource materials are not all of equal merit and there are recognized criteria for determining the best. There are effective and ineffective methods of teaching and of reaching children and youth for Christ. Even the keeping of records and

adherence to standards of various kinds may be helpful or detrimental, depending upon the way they are used and the purpose for which they have been designed.

In other words, good procedure doesn't just happen. An effective program of Christian education is not an accident. These things come about only as a result of careful and intelligent planning. This book has been written for the purpose of helping those who are responsible for administering Christian education in the local church to plan carefully and wisely. Out of a wealth of practical experience gained from dealing first hand with the very problems discussed, the author has made a contribution that will prove stimulating and challenging to all who read.

RICHARD HOILAND,

Executive Director, Division of Education in Home, Church, and Community.

Chapter I

THE CHURCH OF TODAY

1. *What Can Be Said for the Church?*

When Jesus said, "I will build my church," he did not speak of a structure of wood or stone, nor of an elaborate organization, but of a creative fellowship of men and women who would declare their faith in him and prove their loyalty by living and working together according to his teachings for the fulfillment of his Commission.

What is the situation now—after twenty centuries? The case for the church is a strong one. When all its faults, traceable to human frailty, are freely granted, still no other institution can compare with it in the heroic, sacrificial service which it calls forth; in its boundless potentialities as proclaimer of individual redemption through Christ; as the source of community righteousness; and as basis for world fellowship and good will. Its amazing capacity to persist amidst difficulties and to be revitalized after successive defeats is evidence of the springs of divine energy upon which it draws to correct and overcome the effects of human blunderings.

The church is the source of moral and spiritual vitality, the creator of ideals of decency and integrity, the custodian of man's most priceless assets, faith, hope, and love.

2. *For What Does the Church Exist?*

A young woman asked a religious worker, "What is the church for, anyway? Is it worth the energy and expense required to keep the wheels turning? I've been going to

church all my life and yet I'm very much confused as to what the church really exists for. Can you tell me what it is trying to do in the world besides keep itself alive?"

This question is being asked in one form or another by a great many people, friends of the church who are sincere in their asking.

At work in the world today are unparalleled forces which compel a re-examination of every enterprise and institution. At such a time the church faces the necessity of justifying its claim to man's supreme loyalty and of demonstrating in unmistakable manner its contribution to present-day human needs.

3. *The Church as a Christian Institution—Its Purpose*

The church is a Christian enterprise. It is committed to the task of perpetuating the life and spirit revealed in Christ, by means of his transforming influence. Its emphasis, therefore, should be upon *spiritual objectives.* Subordinate to that emphasis, but necessary to its achievement, will be the church's methods and organization. The first qualifications of its leaders and teachers should be religious experience and consecrated personality. The dominant atmosphere of its work should be one of deep and genuine devotion, of a wholesome and buoyant type. Because its aims are spiritual, the results of its labors will be measured not by statistical growth or mechanical perfection, but by *spiritual progress.*

4. *The Church as an Educational Institution—Its Method*

Since the church is a Christian enterprise, it is therefore, of necessity, a teaching enterprise; for Christianity depends upon teaching for its propagation and maintenance. It will be required of the church that its educational methods be sound, its curriculum based upon the best educational stand-

ards, and its equipment as up-to-date as possible. A primary concern for growing persons should be revealed throughout its organization and program. This will require a thorough study of child life, and of the changing needs of young people and adults. The best teaching procedures should be employed and the best materials made available, that the resources of music, religious art and drama, worship, handwork, and story may be effectively utilized. In keeping with the primary objective of the church, there should be acquaintance with the wealth of subject matter for religious teaching found in the Bible; and opportunity should be provided for experience in testing and applying these truths in terms of life today.

5. *Life: a School for All Ages*

A dictionary definition of education is, "to lead, or draw forth; to cultivate mentally or morally." The newer school does this; it is a school of life. Its curriculum is an activity curriculum; its subject matter life itself. Education is conceived in the larger sense as anything which constructively changes life; not merely the formal instruction of the mind, but the development of the whole personality, mind, will, and heart.

This applies to all ages, adults as well as children. Its importance is especially evidenced in the formative years of childhood and youth, but Christian education is to be regarded as a lifelong process, for life itself is simply a school in Christian living. The terms "education" and "school," as understood today, embrace all aspects of human personality. They refer to a creative process of shared experience on a level of exhilarating fellowship rather than to the mere transmission of facts.

Such "education" cannot, therefore, be limited to a certain

age group—children and youth. In the eyes of the Father above, adults are nonetheless children because the toys with which they play are automobiles and radios, streetcars and airplanes, and because the blocks with which they build construct courthouses, banks, and churches. Common honesty compels us to admit that in the world of industrial, social, and world affairs we must assume today the role of pupils. Deep within our hearts we must know that if many of our playhouses that were made of cards have fallen, it is better so.

Within the church itself, nothing can more quickly electrify the atmosphere than a change from a static religion, majoring on the past tense, to a dynamic religion charged through and through with the vibrations of new discoveries of God and vital experiences shared in the fellowship of Christian living. An adequate program of adult Christian education will bring that very change.

6. *The Church as a Living Organism Ministering to Human Need*

a) *The gospel in action*—"For even the Son of man came not to be ministered unto, but to minister," said Christ. His life is a perfect example of the service to others which he made central in his teaching. The test at the last judgment is to be a practical one, "Inasmuch as ye have done it unto one of the least of these my brethren . . . ." Hence the church, when it has been true to its Divine Leader, has stressed practicing as well as preaching the spirit of Christ. The result has been a deep concern for children, the poor, the sick, and the underprivileged; opposition to slavery; the establishment of hospitals, and numerous community betterment activities. Opposition to gambling, the liquor traffic, war, racial discrimination, prostitution, child labor, and other

forms of labor exploitation, springs from the same basic concern for those for whom Christ died.

b) *The interdependence of education and action.* It is of great importance, if Christian education is to be made truly dynamic and life-transforming, that the interrelation of Christian education and Christian action be perceived. "Education" is used in this book in the sense that life itself is educational in all its aspects. Christian action is the real fruit of Christian training and the proving ground for Christian ideals. In the university of life there must be constant interchange of the experience of the classroom with that of the laboratory of daily life, where the real situations and activities exist to make learning creative rather than purely academic. In the educational spirit is also found the real basis for faith that these life situations can be improved. Man must learn from his failures as well as his successes, otherwise in group life he will always have war, labor disputes, economic maladjustment, and social confusion, while in individual living he will have drunkenness, waste, unemployment, and poverty, side by side with wealth. Christian education makes social action more than a political expedient or a projection of emotional prejudice. Social action based on study and conviction brings greater assurance that the solution proposed for any problem will be thoroughgoing.

7. *Evangelism, the Heart of Christian Education*

The first mission of the Christian church is to teach the gospel of Christ, and to make it vitally effective in individual lives. This task is, therefore, at the heart of Christian education which seeks to make so real to pupils the matchless person of Jesus that he calls forth their supreme loyalty and devotion.

In his book, *Objectives in Religious Education,* Paul H.

Vieth has expressed the same thought in these words: "The place of Jesus in religious education is not exhausted by a presentation of him as a perfect example and as a revealer of God. He holds a unique place in Christian faith, which differs in kind as well as in degree from that held by any other person. The fervent declaration, 'He is the Son of God!' which has fallen from countless lips when the true majesty and glory of Jesus was seen, is more than an appreciation of a great moral character. A unique personal relationship to Jesus has been sought and won by his followers through the centuries."[1]

Evangelism, in its narrower sense, is not complete without Christian education. To confess Christ as Saviour and Lord is to set for one's self a goal—to become more like him. Fellowship with God will be experienced increasingly through reverent meditation and prayer. The will of the Father becomes the primary concern in deciding life's perplexing problems. Study of the Bible and training in effective Christian service will be important aspects of this new life. The obligations of church membership must be understood, and its missionary program comprehended. All this requires a type of evangelism that has its roots in Christian education and is sustained and carried forward in creative Christian teaching.

8. *The Strategy of the Christian Church*

Without minimizing the values in other forms of evangelism, it is evident that the evangelism that makes use of Christian education, that lays a careful groundwork in early years, and does not rest with the initial decision for Christ, brings the most fruitful and permanent results.

[1] *Objectives in Religious Education*, Paul H. Vieth, Harper and Brothers, 1930, page 138. Used by permission.

For a period of many years, in all Protestant denominations, the great majority of new members joining the churches (variously estimated between 70 and 90 per cent) have come in this way. According to Dr. F. A. Agar, authority in church administration and statistics, 86 per cent of all converts are under twenty-one years of age, 70 per cent are junior high age or under, whereas only 14 per cent are twenty-one years of age or older. Careful check-up has revealed that a much higher proportion of those who have had foundational training in Christian education "stick," and assume places of active service in the church, than do those who come in other ways.

85 per cent of those who join the church as new converts come from the Church School

15 per cent of those who join the church as new converts come from other sources

FIGURE 1

It is desirable to use every means that will bring people into vital fellowship with God. It is likewise important for the church in building its program to reckon with two inescapable facts: (1) The logical time to bring people into relationship with God is during the formative period of

youth. (2) The most effective means of doing this, both with young people and adults, is through the evangelism which is the outcome of Christian education.

86 per cent of all converts are under 21 years of age

70 per cent are junior high age and under

14 per cent are 21 years of age or over

FIGURE 2

The teaching processes which must be the means of bringing persons to Christ should be carefully analyzed and evaluated. That these processes are inadequate in many churches is evidenced by the alarming numbers lost from the church schools.[2]

Also significant is the low ratio (variously estimated from 55 to 65 per cent) which average attendance bears to average enrollment in the typical church.

[2] One prominent leader in Christian education states that 80 per cent of those who are in school at twelve years of age will be gone at eighteen. Scientifically accurate facts on this and other points, with respect to Christian education, are difficult to secure because available data is incomplete.

The constructive strategy urgently required today is that which will cause us to invest our efforts and our funds where the results and the opportunities are greatest, which will rebuild the church program around the needs of growing persons, which will develop church officers, teachers, and leaders who are deeply concerned about true human values.

9. *The Church Attains Its True Aims through Christian Education*

The Christian church is, or should be, more interested in character than in anything else. Creeds and dogmas, organizations and activities all exist for this. It offers salvation *from* something—things that distort character; and salvation *to* something—richness of character in Christ. The chief purpose of the church, then, is to produce Christian personalities. Its organization and program must be built around this purpose. The enterprises which it carries through will be evaluated in terms of their contribution, directly or indirectly, to human personalities; the personalities for whom the enterprises are planned and the personalities by whom they are executed.

This means that the task of the church is, primarily, Christian education. Here understood, it includes both the transforming influences of evangelism and the guiding and developing influences of creative teaching—which release spiritual, intellectual, and volitional forces. There is no activity of the church — worship, evangelism, preaching, money-raising, missions, service, fellowship—that does not respond to the educational approach.

Since this is true, emphasis must be placed upon the fact that Christian education belongs, not upon the fringe, but at the very heart of the church's ministry.

The church school is the church itself at work in education. As now used by an increasing number of churches, this term applies not to an organization apart from or within the church, or even to a limited phase of the work of the church, but to the church functioning completely as an educational institution. It is, therefore, a mistake to refer to "The Church" and "The School" as though they were separate and distinct; they are one, and must be recognized as such.

10. *For Every Person a Christian Education*

The missionary and evangelistic passion of the Christian religion has been and is its outstanding characteristic. This urgent desire, to share with others the blessing of the Christian life, finds illustration today in the far-flung enterprise of Christian missions, with their schools, hospitals, and preaching stations, and likewise in the ministry of the church to those near at hand. There is desperate need that the urgency of this work be fully appreciated.

11. *Reaching the Unreached Millions*

Undoubtedly the greatest menace to moral security in America today is the host of people of all ages who are receiving no systematic instruction in religion. The *Christian Herald* for August, 1948, indicated that in 1947 there were 77,386,188 church members in America—53 per cent of the total population. The department of research of the International Council of Religious Education reported for this same year a Sunday church school enrollment of 32,315,545 in 246 religious bodies.

This disturbing fact, that many millions of children and young people in America, and millions of adults, are receiving no systematic religious instruction constitutes the greatest potential threat to Christian ideals and, at the same time, a

tremendous opportunity for the Christian church to extend its ministry.

Especially unjust is the fact that millions of children, through circumstances beyond their control, are allowed to grow up without religious training. In a day when secular education has become well-nigh universal, when opportunities for adult education are increased on every hand, it becomes one of the clear duties of the church to build plans that religious education may eventually reach every person.

Recent years have witnessed in our country a new concern for unchurched children and youth and an awakened emphasis upon adult Christian education. A spirit of advance has expressed itself in a realistic analysis of the facts, in a thoroughgoing investigation of weaknesses and needs, and in the launching of aggressive plans that utilize more fully the vast resources of personnel, printed matter, study groups, and creative ingenuity at the church's disposal. Christians in all denominations are joining forces in united, positive action to reach the unreached millions. The values of this concerted attack are apparent in the new vigor with which this great need is being met, and in the results already achieved.

12. *The Great Objective in Christian Education*

One of the best summaries of the aim of Christian education follows:

> The Great Objective in Christian education is the new person in Jesus Christ. All the materials and methods of Christian education, therefore, should be such as are of service to God as he enters into the lives of growing persons, saving them from sin and empowering them through his Spirit for lives of righteousness and service.
>
> This should lead to the experience of conversion at such time and in such a way as it may be God's will for it to come to each individual. They should also lead to the spiritual growth which

comes in a life surrendered to Jesus Christ, and to participation in the work of Christ in evangelizing the world, and to the blessings of life everlasting. The tragedy of sin, the grace of God, the redemptive love of God in Jesus, the re-creative power of the Holy Spirit, the coming of the kingdom of God, and the promise of the future life are assumed as the great realities with which we have to deal.

The more detailed statement of objectives given below is made in terms of the educational process and the growth of persons. It seeks to analyze the Great Objective and to show how it is related to the learning process—which extends over the whole range of life.

1. To foster a consciousness of the reality of God in human experience and seek to develop a sense of personal relationship to him.

2. To foster such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, and such loyalty to him and his cause as will manifest itself in daily life and conduct.

3. To foster a progressive and continuous development of Christlike character.

4. To foster the ability and desire to participate in and contribute constructively to the building of a world order in which the spirit of Jesus Christ will be manifest in all human relationships.

5. To foster the ability and desire to become intelligent and useful members of the churches and to participate actively in their world mission.

6. To foster an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.

7. To foster a Christian understanding of life and the universe, and the ability to see in them God's purpose and plan.

8. To foster an understanding and love of the Bible, an acceptance of the Bible as God's revelation, and an appreciation of other records of Christian experience.

It will be noted that these objectives of Christian education are the very purpose for which the church exists. They should be used as a basis for evaluating all the activities at present carried on within the church, and for determining policies and plans for future improvement.

Chapter II

THE CHURCH AS A UNIT

1. *The Unified Church*

The foregoing discussion makes plain the necessity of a church which will function as a unit. Only as a unit can a church marshal its full strength to become a dynamic force for transforming the lives of individuals and establishing the will of God on earth. The church functions as a unit when it is unified in its purpose, its organization, and in its activities.

2. *Jesus and the Early Disciples*

In this connection a restudy of the fellowship shared by the early disciples with Jesus may not be amiss.

a) *Its members were called disciples:* i.e., they were followers in the sense of learners. We have thought of Christians as mere "belongers"; rightly stressing a definite experience as a basis for fellowship with Christ, but treating very casually his emphasis upon a changed life, and his instruction—"teaching them to observe all things."

b) *Its members were not graduates, but pupils.* They benefited from the refreshing influences of daily fellowship with Christ in the school of life. The church as an institution suffers from the common assumption that mature, adult Christians outgrow the pupil relationship.

c) *Many of its meetings were informal,* without a regular place of assembly. As time passed it was assumed that the building is the church, not the members, and that this "church" is a place for worship, not for religious education.

Therefore, when it became apparent that the church had an educational responsibility, it was necessary to create a separate organization and place of meeting for the church school.

d) *Its activities were varied,* the outgrowth of the needs of real people facing real life. Jesus was interested in anything which would produce abundant life, physical, mental, social, spiritual. He set himself vigorously against any individual or social sin, any ecclesiastical red tape or condition of mind or body that tended to warp human personality.

e) *Its spirit was one of fresh investigation and discovery.* No one knew what the next day might bring forth. Jesus lifted each situation from its mundane surroundings to a religious level, and showed how to universalize its religious values. The church desperately needs today the freshness and spontaneity of early Christianity; its eagerness to learn; its willingness to act with seeming reckless abandon, on the basis of its faith in God. Until there is a welding together into a unified church of all the elements necessary to complete Christian experience, such as the early Christians felt, the church will continue to display evidences of confusion, ignorance, and impotency.

3. *The Church through the Centuries—A Brief Historical Résumé*

The question is asked, concerning the confused situation of the Christian church in our time: How did it get that way? The answer is to be found in church history. Our present predicament results not from inherent weaknesses in the example and teaching of Jesus, but in the neglect of long centuries following New Testament times, as well as from the manner in which the church set to work, in comparatively recent years, to correct its omissions.

The following historical résumé and chart (page 24), tell the story clearly and concisely:

THE CHURCH. From its inception the church has thought of its mission as being that of "telling the good news"—evangelizing—and worshiping. The pastor has been recognized as the administrative head; and the program has naturally centered largely in the regular, stated "preaching services." Thus, "to attend church" has come to mean to the majority of people attendance at services at which a sermon is preached.

THE SUNDAY SCHOOL. About one hundred seventy years ago the Sunday school came into being for the express purpose of helping boys and girls learn to read, appreciate cleanliness and decency, and gain an understanding of the catechism. The early American Sunday school set its aim at teaching the catechism, although the emphasis soon turned to the teaching of the Bible. Because the church felt that such objectives were foreign to its main job of evangelism, the Sunday school movement was forced to maintain itself apart from the church, even though meeting in the church building. The pastor remained the administrative head of the church, but a layman became the head of the school. Two budgets were developed and maintained. Two time schedules came into operation—and before long two sets of loyalties were engendered. Today there are many who attend the school with faithful devotion and regularity, but without any feeling of responsibility for or identity with the other important services and activities of the church. On the other hand, there are a great many members of our churches, both young and old, who never attend Sunday school.

MISSIONARY SOCIETIES. The cause of missions has had a similar history. Formerly missionary-minded Christians

were forced to organize special societies in order to propagate that which they believed was at the very center of our religion. In more recent years, as it became evident that the future of missions depends upon understanding as well as sympathy, the Missionary Education Movement came into being. Here was a great opportunity for the Sunday school; but instead of incorporating the missionary objective and expanding its program to include missionary education, it contended that its only task was to teach the Bible. As a result, more organizations. No sooner was one of these organizations established than loyalties and sentiments were drawn to it. The work of missionary education was relegated to auxiliary societies and definitely placed on an elective basis. Thus it developed its own objectives, leadership, program, and budget.

Still Other Organizations. The experience of the Sunday school and missionary societies can be duplicated in respect to practically every specialized interest that received attention within the church. The young people's society movement, the vacation church school, the weekday church school, the boys' work—to mention but a few—are all the direct outgrowth of the fact that various agencies concerned with the religious education of childhood and youth have arisen to meet particular needs. These agencies have for the most part worked out their programs without reference to other agencies working in related fields. The fact that each has rendered a significant service does not compensate for the other fact that the church now has a complicated, confused, and therefore inadequate program for meeting the spiritual needs of those for whose Christian nurture it is responsible.

The chart on page 24 presents graphically the parallelism of the various groups at work in the church.

The Local Church and Its Auxiliary Organizations—"Because"

	Approximate number of years ago
The Church	2,000
Because *the church* was not making adequate provision for the Christian training of childhood and youth, the	
Sunday School was organized.	170
Because *the church* was not making adequate provision for the world outreach of the Christian gospel,	
Missionary Societies were organized.	145
Because *the church* was not offering opportunity for youth to participate in the life of the church,	
Youth Organizations were started.	70
Because *the church* was not offering adequate guidance for idle hours, or to reach the unreached, the	
Vacation Church School was started.	50
Because *the church* was not providing sufficient religious instruction, or adequately reaching the vast number of unchurched, the	
Weekday Church School was organized.	45
Because *the church* was not providing adequately for the missionary education of girlhood, the	

	Approximate number of years ago
Girls' Missionary Organizations were created. Because *the church* was not providing adequately for the missionary education of children, the	40
Children's Missionary Organizations were started. Because *the church* was not providing adequately for the missionary education of boyhood, the	35
Boys' Missionary Organizations were started.	30

4. *Restudying the Educational Implications of All Basic Church Functions*

Under the test of unified objectives and such considerations as those stated above, all elements of the church's program may be restudied with profit.

Preaching which is to serve growing personalities, for example, must be educational in the sense that it changes life. It must be evaluated, in part, by educational standards —its ability to instruct the mind, to guide the emotional responses, and to direct the will into constructive channels. It must be concerned with attitudes, appreciations, loyalties, and loves, as well as with hates and prejudices; in short, with the emotions that psychologists have shown to be the forces which really control life. Whatever method is most effective in influencing growing life in a changing world is worth preserving; and by whatever name it is called, if it influences life, it is education.

Worship should be restudied with the needs of growing persons in view. What are the religious needs of children, young people, and adults? How may these be met in mean-

ingful experiences of group worship? What outcomes in individual poise and moral strength may be expected?

It should be understood that this is not an appeal for Christian education to "take over" the church, but rather, for the church to "take over" Christian education. As for evangelism, the words of an educationally minded minister may be quoted: "Christian education is not a substitute for evangelism; it is not a substitute for anything that is good; it is a means—a method—a highway."

Unfortunately, the educational method has often been thought of as instruction for the sake of imparting knowledge with little or no appeal to emotion. The evangelistic method, by way of contrast, is generally represented as being primarily concerned with appealing to the emotions of people in the interest of attachment to a person or a cause. Such a distinction is both arbitrary and unjustified. Attachment to the person of Jesus Christ and his cause should be the major goal of the educational method, and the educational method should appeal to the finest emotions. Try, if you can, to separate the evangelism of Jesus from the teaching of Jesus. Jesus was both evangelist and teacher, but his method was one; all his teaching was evangelistic, all his evangelism educational. At its best, the educational method always has been and still is the most productive method for the evangelization of the world. The church itself is a school, a fellowship of disciples learning at the feet of the Master Teacher. Its commission is expressed in his words, "Go ye therefore, and *make disciples . . . . teaching them to observe all things* whatsoever I have commanded you." Its aim should be not simply to add names to the church roll, but to gain true followers of Christ whose purpose shall be to unite with others in a fellowship of those learning how to live as Christians.

5. *The Unified Service*

Many churches are restudying and revising their Sunday time schedules and programs to provide for a unified service. Worship and study are built into a continuous whole and thus offer a truly unified experience for each age group served. Experience reveals that careful planning and a full understanding of the innovation by the church constituency, are advisable. Disappointing results follow "merely telescoping two distinct services in such a way as to make it appear that they are one." Since the time utilized weekly for distinctly religious purposes is, at best, all too brief, too great curtailment of the time schedule should be avoided.

The following basic principles from Book Six of the *International Curriculum Guide* will be found helpful in setting up the new program:

1. The needs and interests of each person should be considered. This fact should be realized especially by those church adults who assume that what they themselves enjoy is good for anyone, young or old.

2. Unity in the Sunday program exists when each part is planned in relation to all other parts, and when each part is a component of the whole. Unity, however, does not mean uniformity, nor does it demand that all persons shall spend all or a major part of their time in a single service for everyone.

3. All who come to church should be thought of as being in church, whether present for the sermon or engaged in other activities.

4. There should be creative participation by each person at some point or points in the program. An exclusively "listening" experience is inadequate.

Suggested Sunday Morning Unified Church Service

10:00 A.M. 10:30 A.M. 11:00 A.M. 11:30 A.M. 12:00

The Nursery Department of the Church (Ages: under 4 years)
The entire two hours are planned on a departmental basis, including free play activities, worship, guided work activity, lunch and rest.

The Kindergarten Department of the Church (Ages: 4 and 5)
The entire two hours are planned on a departmental basis, including free play activities, worship, guided work activity, lunch and rest.

THE UNITED WORSHIP OF THE CHURCH "THE FAMILY PEW" THE SERMON FOR THE DAY

The Primary Department of the Church
(Ages: 6, 7, 8—Grades I, II and III)
Departmental Period Fellowship—Training in Worship, Missions, Peace, Temperance, etc. | Study Period using regular Graded Courses | Expanded or second study period

The Junior Department of the Church
(Ages: 9, 10, 11—Grades IV, V, VI)
Departmental Period Fellowship—Training in Worship, Missions, Peace, Temperance, etc. | Study Period using regular Graded Courses | Expanded or second study period

The Junior High Department of the Church
(Ages: 12, 13, 14—Grades VII, VIII and IX)
*Departmental Fellowship—Training in Worship, Missions, Peace, Temperance, etc. | STUDY PERIOD

The Senior High Department of the Church
(Ages: 15, 16, 17—Grades X, XI and XII)
*Departmental Fellowship—Training in Worship, Missions, Peace, Temperance, etc. | STUDY PERIOD

The Young People's Department of the Church
(Ages: 18-23—College, business and professional)
*Departmental Session for Business and Fellowship. | STUDY PERIOD

The Young Adult Fellowship of the Church
(Ages: under 40—Homemakers, business and professional)
*Departmental Session for Business and Fellowship. | STUDY PERIOD

The Adult Department of the Church
(Ages: over 40—Homemakers, business and professional)
*Departmental Session for Business and Fellowship. | STUDY PERIOD

* This must not be a duplicate worship service, but should be given to experiences of Fellowship, Training in Worship, Business, and consideration of Temperance, Peace, Stewardship, Missions, etc.

Adaptations to meet the needs of various churches have been made, which have included in some churches departmental graded programs for Primary, Junior, and even Junior High, running throughout the entire morning. Others have reversed the worship and departmental sessions. Some have found 9:30 a better time to begin.

Suggestions for the Sunday Evening Session of the Unified Church

Youth	*Time Schedule*	*Adults*
	Plan A	
Fellowship and Discussion Groups.	6: 30 to 7: 30	
Worship in Church Sanctuary. (Dismissal.)	7: 30 to 8: 00	Worship in Church Sanctuary.
May join adults if desired, or have fellowship sing.	8: 00 to 9: 00	Forums, Discussion Groups, and/or Leadership Education Courses. (Dismissal.)
	Plan B	
Worship in Church Sanctuary.	7: 30 to 8: 00	Worship in Church Sanctuary.
Forums, Discussion Groups, or Leadership Education Courses. (Dismissal.)	8: 00 to 9: 00	Forums, Discussion Groups, and/or Leadership Education Courses. (Dismissal.)
	Plan C	
Study Groups Forums, Discussions, Leadership Education.	7: 00 to 8: 00	Study Groups Forums, Discussions, Leadership Education.
Worship in Church Sanctuary. (Dismissal.)	8: 00 to 8: 30	Worship in Church Sanctuary. (Dismissal.)

Note. If children attend, provision should be made for them on a graded basis, joining the church family for worship.

6. *Children in the Unified Service*

Especially important in planning a unified service is the adequate provision for the needs of children, and the consideration of their mental and physical limitations. To ask a little child to sit patiently in a pew for more than an hour, listening to hymns, prayers, anthems, and sermons which he cannot understand, is to violate Jesus' emphasis upon the sacredness of human personality.

Children, however, need the occasional experience of fellowshiping with the church family in worship. The frequency of these experiences, and the length of time actually in the service, will depend upon such factors as the age of the child, the type of service, and the attendance of parents. Whenever children are present in the worship service the Scripture, hymns, prayer, and other elements of worship must be chosen with children's capacities and interests in mind. Ministers particularly gifted—or willing to prepare themselves—will find a sermonette or story helpful, but must not limit their consideration of children to one brief portion of the service.

If children are to participate meaningfully in the worship experience, they should be given sufficient general training to recognize the different ways in which Scripture reading, prayer, and music contribute to the service. Leaders of children's departments should prepare their pupils to feel that they are "wanted" in the church, and to enter fully into the spirit of worship. Leaders should learn from the pastor the hymns and Scripture to be used, and help the children to discover their meaning. Children should have a part in the offering, should feel it to be an act of worship, and should know something of the use to which the money is put in the work of the Kingdom.

7. Unified Organization

The church will not be truly unified, educationally, until all of its official family are united in a common educational purpose, and are willing to submit their problems of program and administration to the educational method. This means that such activities as raising the budget, visiting the sick, and settling administrative problems should be regarded as educational, furnishing opportunity to learn and grow in the doing. Until this viewpoint becomes the controlling purpose with the members of official boards, it will probably be utter folly to trust to such boards the direct responsibility for administering Christian education. Otherwise, there is danger that the gains of recent years will be lost because those most responsible lack educational vision.

8. Arriving at Unification through an Educational Process

The best provision, then, for the present, would seem to be to elect several co-ordinate boards, one of which would be a Board of Christian Education, as provided for in this book. When this is done, it is extremely important that the program of the church be viewed as a whole, that the interrelations of the work of the various boards be frequently discussed in joint sessions, and that progress be made toward even more complete unification.

Ultimately the ideal of a single board, sufficiently representative in character and broad in outlook to administer the entire program of the church, may be achieved. Within this single board, smaller groups may be given responsibility for aspects of the program requiring specialized understanding of the needs of different ages, or phases of the work. Most of the material in this book will be found equally applicable if the several boards assumed here are merged

into one. Special attention is called to the sections in Chapter V, on the relative merits of functional and age-group subdivision of responsibilities—with accompanying diagram. These sections will suggest how a single church planning board may proceed to organize itself for work.

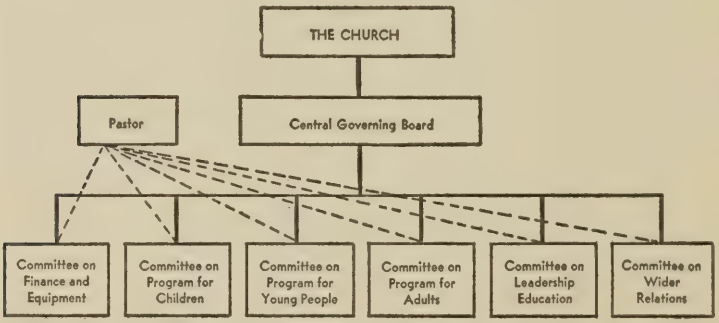


CHART No. 1. Showing all church boards merged in one Central Governing Board responsible for the whole program of the church

It should be clearly understood, that the effectiveness of complete unification, through a single church planning and governing board, depends upon an adequate grasp of educational principles and methods by the personnel of this board. So many difficulties exist, especially with reference to the educational approach to activities like raising and administering funds, supervising church music, caring for church property and investments, supervising church ordinances and relief, and representation in interchurch and community social service projects, that in the great majority of churches the result cannot be achieved quickly.

An educational process should be followed in arriving at the goal, so that if and when other boards are abolished and a single church board is established, those who compose it

will be fully prepared for their duties. It would be easy to assign to some existing board the functions referred to, with the hope that its members would immediately understand the full significance of their task and be capable of measuring up to their opportunity, but in most cases such a procedure, without providing for growth leading up to the action, would be disastrous.

This book stresses the value of such a process of education and experience on the part of leaders. It proposes that a church start with the existing situation and, through a *Church Board of Christian Education,* unify the various factors in the church program as rapidly as expedient. Functions whose educational implications are not for the present clearly recognized would continue under co-ordinating boards. Correlation of activities of all the boards may be achieved by joint consideration of common problems.

Out of just such a process as this, in many churches, a growing unity of church life and activity is arising. As the several boards bring their responsibilities and problems to joint sessions of a "church executive committee"—"advisory board"—"church planning board"—or a group by some other name in which all participate, there is a mutual discovery of the interrelatedness of the activities and a growing disposition to unite in common purposes. The unity that is achieved is not academic, but real. It should be noted also that a higher degree of practical unification becomes possible under this approach than is attained when an organizational pattern is superimposed without due preparation.

For purposes of clarification, an organizational chart from *Curriculum Guide, Book VI,* of the International Council of Religious Education (see chart No. 1) is reproduced here (with the consent of the Council). A second chart

shows the relationship of a Church Board of Christian Education to other co-ordinate church boards and to a central church planning board, or executive committee. (See chart No. 2.) Though the terminology and relationships will change somewhat in churches of various denominations and types, the basic principles will be found to be much the same. The reader interested in further study of the question of unification is urged to secure a copy of the above-mentioned book, *Organization and Administration of Religious Education,* Curriculum Guide, Book VI, published by the International Council of Religious Education.

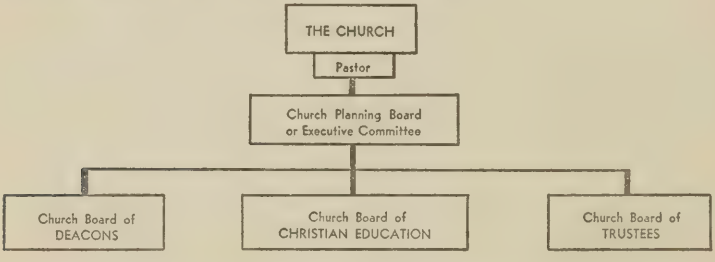


CHART No. 2. Showing relationship of co-ordinate church boards to a Church Planning Board or Executive Committee

For most churches an adequately functioning board of Christian education, representing the church as a whole, and correlating the efforts of various leaders at work with various ages and phases of the program, is a long step forward in unification. To meet this urgent and practical need this book has been written.

Chapter III

THE CHURCH ADMINISTERING ITS EDUCATIONAL PROGRAM

1. *The Need for Adequate Administration*

The second chapter called attention to ways of administering the program of the church as a whole and co-ordinating the various factors commonly regarded as Christian education. It will be observed that a number of different plans for supervising the work have been tried.

It is obvious that an enterprise of such great importance as the church must have adequate administration. It has sensed the need for administrative lay leadership and has established responsible boards; but their functions have not always been clearly defined, nor have these boards always been aware of the scope and the magnitude of the educational task. Good results do not come by accident. Careful planning is necessary.

The Sunday church school and other religious educational organizations and activities (such as church night school, vacation church school, week-day church school, young people's meetings, Boy Scouts, 4-H Clubs, Y.M.C.A. and Y.W.C.A. clubs, Camp Fire Girls, Girl Scouts, Girl Reserves, missionary organizations, women's societies, men's organizations, and athletic clubs), have grown up all about us during recent years with amazing rapidity. So many little wheels are turning round in many of our churches that there is danger of losing sight of the big wheel, the church itself. Just as the test of a watch is not how fast the wheels are turning, but whether it keeps time, so the test of a

church's work is whether its necessary wheels are so related to one another that it accomplishes its spiritual purpose.

2. *Plans for Administering the Church's Program*

a) Administration by various groups.

b) Administration by one leader.

c) Administration by a church board, or committee of Christian education.

a) The plan of administering the program by groups—the Sunday church school by the Workers' Conference or by a few of the officers and department heads; the young people's society by a special young people's committee; the work of the missionary education by the women's organization; boys' club work by a boys' work committee—has many disadvantages.

It promotes needless competition and overlapping; it makes unity of educational program virtually impossible; and it tends to build loyalty to the smaller group rather than to the church itself. It intensifies interest and activity within limited spheres, indeed; but the narrower interests cultivated obscure the larger needs.

To ask the teachers' conference to vote upon questions involving the election of teachers, for example, is obviously unwise. To burden the monthly teachers' meeting with routine business or with long discussions of general policies is to waste valuable time and ultimately to spoil the workers' conference as a means of inspiration and educational advance. Failure to provide a clearing-house to unify the many phases of the work of Christian education leaves things at sixes and sevens.

b) Administration by one leader, whether pastor, superintendent, or director of Christian education, seems to work fairly well—if the leader is competent. But at best, this

system is undemocratic and educationally undesirable since it does not train new leaders. It places too great power in the hands of one person, and assigns more responsibility than one person can wisely assume.

c) There is a better way—the creation of a church board or committee of Christian education. This plan is endorsed by a growing number of churches, and its values have been fairly tested. The board of Christian education is needed to build a program that will include in its scope the complete religious nurture of every individual to whom the church is ministering. It is needed because of the extended and diversified character of the modern church as an educational institution. It becomes a means whereby the various educational activities may be unified in a single church-centered program.

3. *Objectives of the Board*

The objective of Christian education is to help people become Christians; that is, personal acceptance of Christ as Saviour, and learning to follow him in daily life . . . . complete Christian living. This objective should be kept constantly before the board. Specifically, this involves: (1) Laying in early childhood foundations of ideals, attitudes, appreciations, and skills which will make acceptance of Christ and active participation in the work of the church more certain in later years. (2) Discipling—or evangelizing—those old enough to understand the meaning of commitment to Christ and the obligations of church membership. (3) Training young people and adults to "observe all things whatsoever I have commanded," and to fit themselves for Christian service as leaders in the church and community.

The general purposes of the board in achieving its objectives are as follows: (1) To unify the church's education

program. (2) To improve its educational standards. (3) To extend its educational ministry. (4) To vitalize its spiritual outcomes. All organization, program, and activity must be evaluated in terms of such objectives.

4. *Function, Scope, and Duties*

The board should be given responsibility and power on behalf of the church in all matters of Christian education. It should seek for unification, co-ordination, and correlation of all educational interests of the church, including the Sunday church school, young people's work, leadership education, missionary education, vacation church school, weekday church school, and all other lines of study, worship, recreation, and service included in a comprehensive and balanced program of Christian education.

To begin with, the board may need to work largely with the Sunday church school and to adjust itself temporarily to the limited concepts of the scope of Christian education held by various leaders in the church. This situation should not be looked upon as ideal and should itself constitute an opportunity to utilize educational procedures in bringing about changes.

The specific duties of the board when functioning in its fullest capacity are many and important. From returns on a national survey conducted by the author, specific cases were tabulated showing twenty-two different duties actually performed by various boards. The following is a summary of the most important of these:

a) To furnish creative guidance in the building of a comprehensive and unified program of Christian education for the whole church.

b) To appoint all teachers, department heads, and appointive officers.

c) To provide an adequate and continuous program of leadership development.

d) To study actual conditions and needs of the local church, and recent trends and developments in Christian education, as reflected in the best educational texts and materials.

e) To furnish creative guidance in the selection and correlation of curricula for the various classes, clubs, and organizations.

f) To prepare annually, to be submitted to the church, a Christian education budget, and to administer this budget when adopted.

g) To supervise the work of the various departments, classes, and clubs, and recommend improvements in harmony with the best educational ideas.

h) To supervise the grading and promotion of pupils, and the keeping of adequate records of progress.

i) To extend the educational ministry of the church, and provide for larger co-operation with the home, the public school, and community agencies.

j) To enlist intelligent understanding of, and active participation in, the educational objectives of the church by the entire membership.

k) To provide adequate materials and equipment for achieving the objectives.

l) To maintain a constant emphasis upon evangelism, worship, and spiritual nurture.

The specific tasks of correlating the program of missionary education, developing an adequate plan of temperance and social education, supervising weekday and vacation church schools, stimulating home visitation, handling delicate matters of personnel, establishing a workers' library, providing for church-centered recreation, establishing a plan of

parent education, arranging "special day" programs, sending delegations to summer training conferences—are included within the general duties stated above.

5. *Establishing the Board—Various Plans*

The board members are elected by the church itself in the same manner as other boards. This is the usual and best plan. Ordinarily, election is at the annual meeting of the church. Conditions within a certain church may make it advisable, however, to follow one or the other of these plans: (1) Appointment of the board by the pastor or superintendent. (2) Election by the workers' conference. (3) Election by the church executive board or committee. (4) Election by some other board of the church.

Although experience indicates that none of these plans is as satisfactory as election by the church itself, it will be better to proceed on such a basis than to have no board at all. In the meantime, very valuable work can be accomplished.

It is of the utmost importance that the leaders best qualified for this work be selected for the board. The constituency and character of the church determine the size of the board. It may consist of three, six, nine, or twelve members. The entire group may be elected annually; or, preferably, one-third each year for a three-year period, in order that there may be at any given time those who have had experience on the board and those more recently elected. This method will help to assure continuity in planning.

The board should organize at its first meeting by electing a chairman to preside at meetings and a secretary to keep minutes and records. It is important that there be a stated time for regular meetings.

6. *What Name Shall Be Used?*

The best name, in most churches, is "Church Board of Christian Education." Though choice of name is probably a secondary matter, there are very good reasons for this one.

The word "Church" is included, to make evident that it is the church itself from which authority is derived and to which accountability is rendered; and further, to show that it is for the entire church, functioning as an education agency, that the board is responsible. The term "Board" is used in order to place the work on a level of dignity and importance equal to that of other boards; "Christian," in preference to "religious," in order to leave no room for question as to what type of religious education is meant. The reasons for the employment of the term "education" are obvious—but the word should be understood in its larger sense as referring to all the powers of human personality, to the "activity curriculum" of the church as well as to the more formal experiences of the classroom.

7. *Membership and Qualifications*

Members are selected on the basis of their ability and consecration, and their willingness to acquaint themselves with the latest educational methods and materials. The question is frequently raised whether members should be selected for all-round fitness, or to represent particular organizations and activities. The former is much to be preferred. Since the work of the board members involves the whole church, all ages and all types of education work, they should be selected because of their fitness for the entire task rather than to represent a particular department. Representation, here, is not as important as efficient service.

The pastor and the director of Christian education—if the church has one—should be members ex officio of the board. In most churches the church school superintendent should also be a member, either ex officio or by election. It would seem to be desirable in many churches that missionary education be directly identified with the board in a similar way if it has a leader designated apart from direct action of the board. In churches that have taken the step of appointing three division superintendents—children's, young people's, adult's—there should be frequent conferences with these leaders, but they need not be regular members of the board. Practical and experienced public school educators should be selected where possible. Well-informed parents, with the ability to understand education, should be eligible.

The following simple, five-point "score card" may be of help to the nominating committee in suggesting questions for consideration in determining the fitness of proposed candidates for the board:

PERSONAL RATING SCORE CARD FOR MEMBERS OF BOARD OF CHRISTIAN EDUCATION

a) *Acquaintance with Christian Education*

Does the individual have sufficient grasp of the underlying purposes and principles of Christian education to exercise intelligent guidance?

b) *Practical Experience*

Has he had sufficient practical experience in general education—in Christian education?

c) *Capacity To Grow*

Is he sufficiently interested to be willing to make a careful and continuous study of the work and of the best plans and materials available?

d) *Breadth of Interest*

Is he sufficiently broad in interest to be concerned for the needs of all departments and phases of the work?

e) *Personal Religious Experience*

Is he strong enough in personal religious experience to be a worthy leader in so vital a Christian enterprise?

8. *The Board in a Smaller Church*

Any church large enough to have a Sunday church school is large enough to have a board, or Committee of Christian Education. Although the number of pupils may be small, the decisions to be made are nonetheless important for those involved. A study of the foregoing list of duties of the board will reveal in the case of each function indicated, definite needs existing in small churches as well as in large. The specific problems arising may not be quite so numerous in the small church, but the general needs are similar, requiring study and careful oversight.

In the small church the number on the board may be smaller, perhaps as few as three; and they may need to be selected from those already active in some phase of the church program; and possibly the number of regular meetings may be fewer. The same care should, however, be given to the choice of board members and to their work.

Chapter IV

THE ADMINISTRATIVE STAFF IN CO-OPERATION

1. *The Pastor's Leadership in Christian Education*

As the active head of the church, the minister becomes the active head of its program of Christian education. The church as an educational institution must have a leader who is capable of thinking in educational terms and assuming constructive educational leadership. The amount of personal direction he will give to various detailed phases of the program will depend in part upon his ability, in part upon the quality of the assistance he has. In no case should he feel that this work is outside his province simply because he has well-qualified leaders to take hold of certain aspects of it. If the minister is fortunate enough to have a competent director of Christian education or a church school superintendent of more than average ability, he may be able to relieve himself of a number of executive responsibilities, then concentrate, through his pulpit, and by personal contacts, upon building inspiration and undergirding the program.

In the average church, however, the pastor is the one who must assume initiative. A sustained effort on his part to furnish constructive guidance and develop a corps of qualified helpers will bear lasting fruits. It will produce a church solidly established and a group of workers increasingly capable of aiding him in carrying forward the tasks of the church. The busier the pastor is, the more necessary it is that he devote himself to inspiring and training a staff of

associates competent to carry an increasing portion of his load. For example, if he trains efficient visitors, he decreases, in part, his own visiting obligations.

The leadership of the pastor in Christian education may make itself felt in many ways:

a) By making the entire church alert to its educational opportunity.

b) By reinterpreting Christian education in terms of changing life, instead of merely formal instruction of the mind.

c) By making sane and life-transforming evangelism central to the entire program of Christian education.

d) By exercising personal initiative in establishing objectives, raising standards, and building the educational program.

e) By discovering and stimulating leaders for key positions.

f) By preaching sermons that will truly instruct, and furnish motive power for Christian living.

g) By keeping the church membership informed on the Christian education program.

h) By cultivating strong financial support.

i) By giving guidance in problems of personal relationships.

j) By recognizing his own limitations, and by allowing freedom of initiative to others.

2. *The Director of Christian Education or Associate Pastor*

The position of director of Christian education is one that has become in recent years much more clearly defined. Many churches at first reacted unfavorably because this title was given in undue haste to workers whose professional training was too limited to fit them for such important work; and

also, because of a stress upon professionalism and technical training without corresponding emphasis upon personality traits and practical experience. There has recently been much advance in practical co-operation of staff members and associates within the church. If this field of service is to appeal to men and women of outstanding personality and leadership ability, the church must find ways to challenge such individuals by placing the position upon a level of dignity and importance.

Churches—still relatively few in number—that have on their staffs paid directors of Christian education should look to these workers for the administrative leadership of the educational work of the church. Full understanding and co-operation should exist between the pastor, the director, and the church school superintendent. Churches, at present without an employed director, may find it entirely possible to take this great step forward if sufficient study is given to the matter, and if sufficient realization of the need can be established among the members of the church.

a) *Volunteer and Part-Time Directors.* Yet for the great majority of churches an employed staff member is beyond the range of possibility. In certain of them there are leaders of sufficient training and ability, free from financial cares, who can serve as directors of Christian education with little or no salary. Caution should be exercised, however, to avoid assigning this title to those without reasonably adequate fitness for such work.

b) *The Church without a Director.* The mistake should not be made of assuming that only churches that have exceptional leadership, either paid or volunteer, can do effective work in Christian education. A firm purpose on the part of those in key positions to give their best, plus the united efforts of a representative board of Christian educa-

tion to correlate the work and lift it to a high spiritual and educational level, will achieve definite results.

3. *The Church School Superintendent and his Assistants*

In the modern Sunday church school the superintendent is more than a presiding officer at the "opening exercises" or a genial "investigator," flitting from place to place, dispensing smiling good will. He is an administrator of an enterprise which requires educational vision and Christian statesmanship of a high order. If there is no director of Christian education, the superintendent must come as near to filling the duties of such a leader as his time and ability will permit.

His duties will be many. He must manage the enterprise which he leads with such skilled efficiency that it will operate smoothly and without friction, and produce outcomes of a high type. He must keep abreast of new developments in Christian education and be able to help his teachers in reaching educational objectives. He must be tactful, patient, and persistent. He should learn to rely upon the board of Christian education for moral support, for guidance in shaping policies, and for assistance in carrying through plans.

Division Superintendents. A plan meeting with success in many churches is that of having three division superintendents, in addition to, or instead of, the general superintendent. The *children's division superintendent* assumes responsibility for the work with children 11 years of age (sixth grade) and younger; the *youth division superintendent* for all of the educational activities of the young people of the church, ages 12 to 25, and the *adult division superintendent* for the religious education of the grown people. Under this arrangement it is possible, if desired, for the chairman of the board of Christian education to assume the administrative duties commonly discharged by the general super-

intendent, and depend upon the division superintendents for the specific functions within their fields.

4. *The Church School Secretaries and Assistants*

One of the most necessary and potentially serviceable tasks in the church school is that of secretarial leadership. The new emphasis upon church school extension has tended to restore this function to its rightful place. In small schools one general secretary, with the department secretaries, may handle the work, using a loose-leaf record-book and card index. In schools of medium size, there should be at least two—an enrollment or classification secretary, and a secretary of records—and at least one desk. In large schools a director or superintendent of records is needed to supervise efficiently a corps of associates furnished, ideally, with a well-equipped office.

Their work will be: (1) *Enrollment and classification* of new pupils—full record, of the pupil and his family, being secured and assignment made to proper class the first day rather than later on. (2) *Attendance records* for the pupil and summaries and charts for classes, departments, and school. (3) *Follow-up of absentees* through systematic check-up by telephone, mail, and visits. (4) Development and use of *prospect lists,* from data furnished by new and old pupils, church visitors, and from the periodic community census. (5) *Permanent records of pupil and teacher progress,* indicating, for pupils, dates of church and public school promotions, church membership, and other pertinent information—for teachers, leadership courses completed, and like data. (6) Accurate *reports* to the church, its administrative leaders, and to outside statistics-gathering agencies. (7) *Ordering of supplies and materials,* according to policies determined by the board. (8) *Distribution of announce-*

ments and materials. (9) *Sending of notices* of workers' conferences and other meetings.

The fullest co-operation with administrative leaders and teachers is necessary in fixing responsibility for these functions and in making maximum use of records and plans to increase the school's effectiveness.

5. *Leaders for Special Tasks*

In this there should be considerable flexibility and care to avoid overorganization. The appointment of leaders for special limited-time duties as need arises is preferable to creating a cumbersome permanent organizational structure.

Among the more important tasks for which special leadership may be supplied are the following: finances; reading (workers' library); leadership education; worship; music; recreation and fellowship; publicity; missionary education; evangelism; stewardship; parent education and home co-operation; alcohol education; community service; special days; vacation church schools; weekday church school; community surveys; student counseling.

6. *Relationships*

a) *Personal Relationships of Leaders*

Correlation of the work necessitates the establishment of co-operative relationships with leaders responsible for various aspects of the work. Tact is essential, to avoid misunderstandings until working policies are sufficiently well established. Every effort should be made to avoid officiousness on the part of leaders and to work out questions of personal relationships on a truly Christian basis.

The pastor should be intimately identified with the whole educational program and make his leadership felt constructively. In a growing number of churches unable to provide

directors of Christian education, alert pastors, alive to present-day needs and possibilities in Christian education, are proving themselves capable of acting as their own directors. Churches without a director will, moreover, need to look to the *church school superintendent* for leadership in Christian education, naturally in co-operation with the pastor. The chairman of the board of Christian education oversees, but ordinarily does not assume direct leadership of any one activity or phase of the work.

b) Missionary Education

Since missionary education rightly qualifies as a phase of Christian education, one of the functions of a board of Christian education is to exercise general supervision over this work. It is essential that missionary instruction be integrated with other aspects of Christian education, else there will be endless confusion. The school of missions, the mission-study class, missionary worship periods, and age-group missionary activities all become channels through which the missionary program may be carried forward by the board. Helpful, co-operative oversight of certain of these age-group activities may be maintained by the women of the church, if desired, without destroying the basic principle that all work of Christian education shall be supervised on behalf of the church by one duly constituted board.

c) Young People's Work—the Youth Fellowship

A similar situation exists with regard to young people's work, especially the young people's Sunday evening groups. The expressional activities that characterize a young people's program at its best are often a very effective means of education, and as such cannot be divorced from the total program of Christian education. Through co-operative planning, the board may help the young people initiate a program which will incorporate the objectives adopted for the total

education program of the church. This mutual effort in program planning provides a most effective means of demonstrating the vital relationship of youth to the church. Under wise but restrained guidance, the initiative and originality of the young people can be made immensely profitable to the total church program. A specific evidence of this relationship may be the appointment of advisers for the young people's work, advisers who will be selected by the board in conference with the young people.

Some churches have achieved better understanding and unity of action by providing for an enlargement of the workers' conference once a quarter, letting it become an advisory council, to include leaders of the various youth and adult groups.

Church-centered Emphasis. The young people's program in many churches suffers from overlapping and confusion; there are gaps unprovided for, there is narrowness of interest, and multiplicity of committee meetings. We are top-heavy with organization, and there are not enough good leaders to go around. Less machinery and more output is the need—less organization and more power—fewer committees and more committed. A unified emphasis with the church itself at the center is needed.

Youth-centered Leadership. Youth leadership should predominate in all work with young people, especially above the junior high age. Adult guidance should be on a horizontal rather than a vertical level; that is, it should be a partnership of adviser and advised.

Christ-centered Objectives. The fundamental need of youth today is for the unifying influence on personality that Christ gives. Especially is this true when present-day demands make it increasingly difficult to develop a well-rounded personality. With Christ as the inspiration for

character-building, and with his ideals and teachings included in every youth program, the highest of spiritual values may be attained.

The Youth Division of the Church. This division will include all young people, of the approximate ages twelve to twenty-five, who are members or constituents of the church; and will care for the programs of the church for these ages, whether Sunday morning, Sunday evening, or midweek; whether study, worship, missionary, athletic, recreational, or expressional.

Within the Youth Division, three age-group departments should be created wherever conditions justify this number; otherwise, any two or all three may be combined to meet local needs.

(1) Junior High (Intermediate) Department of the Church (for those of junior high age—12, 13, 14—grades 7, 8, 9).

(2) Senior High Department of the Church (for those of senior high age—15, 16, 17—grades 10, 11, 12).

(3) Young People's Department of the Church (for those beyond high school—approximately 18-25).

The steps in correlation may be summarized as follows:

1. *Correlation of Ages.* The age limits for group meeting Sunday morning, Sunday night, and midweek should be the same so that the same young people will actually be enrolled in the various groups.

2. *Correlation of Adult Leadership.* It is important that the same adult leader or leaders supervise all the programs, as far as possible. Some groups have found it possible to lighten the load of the one department leader by dividing responsibility among several teachers, or adult advisers, for the various aspects of the work—such as worship periods, social life, and service projects. Often a capable young mar-

ried couple may be found willing to assume joint sponsorship of the young people's group.

3. *Correlation of Youth Leadership.* The two plans outlined below, Plan I, Unified Organization; and Plan II, Correlated Organization; illustrate two different ways of correlating the young people's leadership:

Plan No. 1—Unified Organization. Steps may be taken to elect one set of officers to represent *all* the young people of a given department of the church (such as junior high, senior high, or older young people), and to direct *all* activities—Sunday morning, Sunday evening, and midweek. (If three separate departments cannot be created, the same principle may be applied to two departments, or one.) This plan has the advantage of simplicity and of complete unification of administration. Since the whole program is initiated by the one set of officers, duplication, competition and waste energy are eliminated. More of the young people can be enlisted in a total program of training, centering their loyalty in the church itself.

This plan need not necessarily eliminate a simple organization of officers for smaller units, such as classes or clubs, within the department. It is suggested that there be a Youth Division Superintendent and adult advisers or leaders for the various age-group departments (or Fellowships), classes, and clubs, appointed annually on behalf of the church by the church board of Christian education, after conference with the young people.

Plan No. 2—Correlated Organization. This plan provides for a council in each age-group Fellowship (or department) with representatives of the Sunday evening expressional group, all midweek clubs, Sunday morning classes, and other organizations of the department. This council should exercise general responsibility in creating the calendar of dates

and activities for the year. It should endeavor to eliminate overlapping, to enlist more young people in *all* of the program, and to center loyalties in the church itself.

If several young people's departments exist, a youth division cabinet may be created to help clear the activities of the departments. Adult leadership should be represented both on the department councils and the division cabinet, although youth leadership should predominate. Local conditions will determine whether it is advisable to place larger emphasis upon the division cabinet or upon the department councils. Ordinarily it would seem that the councils should be the actual functioning bodies, and the division cabinet merely an advisory body, meeting quarterly or semiannually.

4. *Correlation of Time.* The weekly schedule should be so correlated as to provide for a well-rounded program, without overlapping, making the most effective use of the available time of youth. Suggestions will be found in Chapter II, in the discussion of the unified service.

5. *Correlation of Program.* Unifying *organization* is not enough; there must be unifying of *program and curriculum* as well. The various phases that go to make up a complete program of Christian education for youth must be united in a comprehensive whole, otherwise efforts will be scattered and incomplete. While it is not desirable to build a rigid, cut-and-dried program, it is important to create a program whose several parts fit comfortably together. This will vary widely in different churches and communities, and from year to year. It should grow out of the actual life experiences and problems of the young people for whom it is planned. The steps in building such a program are set forth in Chapter V in the section on "Building a Program." Suggestions as to the type of program to reach and win youth will be found in Chapter VII.

d) The Vacation and Weekday Church Schools

The board of Christian education is the regular agency for administering the vacation church school. It appoints a principal, the department superintendents and teachers, provides a budget, and supervises the work. If a special committee is created, this committee should be responsible to the board.

Similarly, the *weekday church school* becomes an integral part of the church's program of Christian education by the oversight of the board. If interdenominational co-operation is required, the board becomes the medium through which this is arranged and maintained.

e) Boys' and Girls' Clubs

Groups like the girls' Guilds, Pioneers and Comrades, Boy Scouts, Girl Reserves, Camp Fire Girls, Girl Scouts, should likewise be related to the church's total educational program through the Youth Fellowship cabinet and the board of Christian education, the aim being to create church-centered loyalties.

f) Teachers and Officers

The Workers' Conference—composed of the active staff —should be constantly asked for reactions and suggestions. This body is too large, however, to be effective in initiating policies and making decisions except in an advisory capacity. Since the teachers and officers hold office by appointment of the board and are not, therefore, self-perpetuating, the board becomes the medium for maintaining continuity of program from year to year.

g) Adult Groups in the Church

There is frequently need for constructive educational planning in activities for adults. In many churches men's work, women's work, adult classes, Sunday worship services, church prayer meeting, service projects of the church, School

of World Friendship, and Church Night seem to be but loosely related and without aims clearly associated with a unified plan.

One step in solving this problem would be the recognition by all adults of the fact that they are part of an Adult Department (or Division) of the *Church,* regardless of their affiliation with any separate adult groups. There should be an Adult Department (or Division) Council, with representatives from all adult groups. This council should devote itself to the study of the particular aims of each adult group or organization, to the building of a unified calendar of church dates and activities for adults, to the forming of an adequate program of adult Christian education, and to eliminating needless duplications. Some churches will find it desirable to establish a Young Adult Department Council within the Adult Division.

h) Relationship to the Church Itself

If the basic ideal of unity is to be preserved, all supervising agencies and leaders must derive their ultimate authority from the church itself. As Chapter II makes clear, the work of the church should be so administered as to make evident the essential oneness of its task and to lead the whole church to feel responsibility and interest. The board of Christian education is, therefore, usually elected by the church itself and is at all times responsible to the church. Frequent reports should be made, and regular occasions should be found for joint sessions with other boards that the entire institution may function as a unit.

i) Relationship to Other Churches and Institutions

An individual church is like an individual Christian, it needs the fellowship of other churches in the world-wide enterprise which is Christianity. Its denomination stands ready to assist by making available the best in materials and

plans, including high-grade textbooks and manuals that deal constructively with the manifold task of Christian education.

The local board of Christian education can render great service in securing this material and placing it where it will do the most good, as well as in co-operating in denominational plans for improving religious education through leadership classes, summer conferences and assemblies, and conventions.

The home and the school are such potent influences in the lives of children and young people and can contribute so much to their moral welfare, that it behooves the church to enter into the closest possible friendly relations with these two great institutions. The board of Christian education may represent the church in integrating the religious and educational values of the character-building agencies in the community: parent-teacher associations, Grange, luncheon clubs, Y.M.C.A., Y.W.C.A., Boy Scouts, Camp Fire Girls, Four-H Clubs, playgrounds, public libraries, public schools, home, and church.

It is obvious that the task of ministering to all the religious needs of all the citizens is too big for any one church in a community large enough to support several Protestant churches. There are many lines of interchurch co-operation which are possible and desirable: standard leadership training schools, vacation church schools, joint observance of Religious Education Week and other "weeks" with character-building emphasis, joint approach to community welfare, temperance education, and motion-picture reform. In all such activities, it is helpful to have a church board of Christian education to serve as a clearing-house on behalf of the local church.

Chapter V

LEADERS ORGANIZED FOR SERVICE

1. *How To Start—in the Board of Christian Education*

The logical place for educational plans to be initiated is in the board of Christian education. The church must look to it for vigorous, sane, and forward-looking leadership. This is no time in the history of the church for timidity, or for contentment with petty achievement. Something of the venturesome spirit of aggressive faith that has always characterized the church in its periods of creative attainment must be manifest in Christian education. This spirit must be matched by efficient procedures.

a) What To Do at the First Meeting

(1) *The first thing to do is to organize the board.* A chairman will need to be chosen. This person should be able to preside effectively at meetings, which means, on his part, a mastery of the fine art of focusing discussion upon the vital aspects of the problem under consideration and of leading the group quickly to clear-cut decision. Upon him falls the task of organizing the time of the board meetings, so as to get results consistent with careful deliberation. He should make it his purpose to protect the board from "keeping minutes but wasting hours." He should have sufficient executive ability to assign responsibility wisely and to see that the work is completed.

A secretary will keep careful record of all action taken, and assume responsibility for notifying members of meetings.

(2) *A regular time of meeting (preferably once a month) should be established.* If meetings are held at definitely prescribed and rather frequent intervals, there is more certainty of giving continuous attention to the things that need to be done.

(3) *There should be a brief survey of the duties of the board.* A suggested list of these was given in the section, "Function, Scope and Duties," in Chapter III. Certain questions will arise from a discussion of these duties, such as the following:

What is the essential mission of the church? The objectives of Christian education? What is the relationship between them?

What is the scope of the work of the board of Christian education?

What responsibility has Christian education in evangelism? Missionary education? Education for constructive use of leisure? Temperance? Social relations?

What responsibility has Christian education in building moral integrity in civic, economic, and religious affairs?

What type of teaching will best fit the needs for Christian education today?

In the program of Christian education today, what is the place of leadership education? The vacation church school? Weekday religious education? Graded worship? Parent education? Home co-operation? Young people's activities?

How may Christian education be made a responsibility of the whole church membership rather than of a few overworked leaders?

What steps should be taken in the church for improvement of Christian education?

Guidance in answering such questions as these will be

found in the various sections of this book. Chapter I will be found especially helpful for the first meeting.

(4) *A further step is to determine upon a plan for study of needs and supervision of the work.* An excellent scheme for boards of six or more persons is to distribute responsibility among the members for special fields of study and oversight. Boards whose membership is smaller may tackle special problems in rotation, or may assign several responsibilities to each member. It should be borne constantly in mind that the duties of the board are not merely executive—to make decisions, but also educational—to formulate policies, plans, and programs. Educational oversight involves careful study of actual conditions and their contributing causes as well as study of the best helps available for improvement.

b) *Subdividing Responsibilities*

It is desirable that the board should function as a whole; that the various members should endeavor to acquaint themselves, as far as possible, with all parts of the program; and that there should be no tendency to make of the various members "partialists" who are interested in one phase of the task only. For effectiveness in carrying on the work, however, it will be advisable to subdivide responsibility for special study and oversight. It is too much for all to be versed equally in the problems and materials and plans special to all ages and phases of the work.

It is important that actual decisions be made by the whole board, and not by individual members. More rapid and efficient action in the board meetings will be found possible, however, if study be given to problems before the meetings, and recommendation made concerning each problem by the individual responsible for thinking that problem through in advance. The board will be small enough so that it will not need to function too rigidly. Short-term assignments will

frequently have to be made as special emergencies arise. Certain projects or needs may require unusual attention on the part of the whole board for a limited time.

Two essentially different plans of subdividing responsibility for study and oversight are possible:

(1) Functional subdivision: subdividing for special fields or functions, such as leadership education, curriculum, equipment, etc.

(2) Age-group subdivision: subdividing for oversight of age groups, viz., children's division, youth division, adult division.

c) Functional Subdivision of the Board

The plan of dividing the board for study and oversight of special fields or functions has the advantage of specializing the individual's observation and study within a specific field or activity. But there is a corresponding disadvantage of narrowing his interest, and the very real danger that he may become a "hobbyist." Among the fields likely to need special study are: curriculum, teacher selection and training, missionary and stewardship education, evangelism, home co-operation, temperance and social education, graded worship, equipment, records and supplies, and special days.

Many of these are so interrelated that there may be confusion if each is assigned to a different person. Not all will be equally important to any one church at any one time. Other special needs will arise for which provision must be made. It is extremely difficult to make the subdivisions comprehensive enough to meet all demands as they appear. For these reasons this plan does not seem to be fully satisfactory.

d) Age-Group Subdivision of the Board

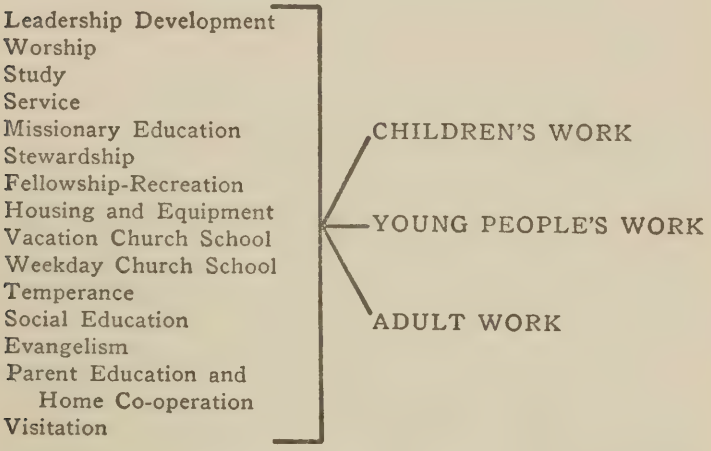
The plan of dividing the board for age-group study and

oversight is based upon a more secure educational foundation, in that it starts with the needs of life as it exists for individual children, young people, and adults, rather than with interests to be superimposed upon personality. The danger that specialization will be too narrow is not so great with this as with the other plan, for this is built on the theory that all phases of Christian education should be made to serve the pupil. Those who specialize in the various age groups are expected to give guidance in building a curriculum embracing all the varied needs of life. If this is done there is less likelihood that important phases of the educational program will be neglected. For example, a thorough study of the needs of children will reveal the necessity of satisfying curiosity concerning the customs of children of other races and peoples, and of producing a desire to share with them all that Christianity has to offer. This is missionary education. Similarly, a study of adolescence reveals a need for education in the proper care of the body, which involves alcohol education; in the wise use of money, which is stewardship education; in the choice of and preparation for life work, which is vocational education. Taken all in all, this plan would seem to have more in its favor than the first.

e) Preserving the Values of Both Plans

Probably the most satisfactory working arrangement is a combination of both plans. The members of the board may be asked to take age-group responsibilities as permanent assignments, and in addition, special fields or functions for limited periods, as needs of the church may require. Thus the various curriculum and program elements may be unified not only on an age-group basis, but also in a progressive plan adapted to the continuing needs of the various periods of life.

The board members may make a canvass of the special literature devoted to various phases of the work of Christian education as well as that devoted to the different age groups. They thus will become more versatile, more familiar with all parts of the program. Functional assignments may be changed from time to time without interrupting continuous age-group study and oversight. The plan may be pictured somewhat as follows:



f) Where To Begin

Start where the need is more pressing. There is often more to be learned from dealing at first hand with concrete difficulties than in many hours of theory unrelated to experience. If, for example, the major problem just now is teacher supply, set to work to find an adequate solution. Study the immediate possibilities for enlisting new workers in training. Make preparation for the widest possible use of summer camps and conferences, leadership schools, loan libraries, and similar opportunities for guidance. Select the most

promising young people and adults, and give them every encouragement. Seek to plan the program for all ages, so as to develop initiative, a sense of responsibility, willingness to co-operate, and other leadership traits.

Do not make the mistake, however, of limiting study merely to those matters that happen to be pressing. The board should attempt to build a well-rounded program, and should test its effectiveness not by quick results, but by steady and healthy improvement over a period of months and years.

2. *How To Start—In the Workers' Conference*

The workers' conference is primarily, as its name suggests, an educational session of the school's workers for the purpose of exchanging ideas, receiving inspiration and instruction, and achieving unity in common objectives and program. Its real function is not transacting routine business, appointing leaders, or planning details, but discussion and preparation for action.

As a first step in launching the year's work, a series of monthly meetings of the conference should be planned, each with a carefully arranged time schedule so as to accomplish the maximum results in terms of the total work to be done. A committee working with the pastor, superintendent, and chairman of the board may plan this series, or the board itself may arrange for it. The topics for consideration should begin with the most pressing and logical, and develop, step by step, into plans for meeting the various needs of the church.

In the first meeting much depends upon creating an attitude of expectancy that the sessions will begin and close promptly on time. The sessions should give evidence of careful planning, should deal with problems of real concern

to all the age-group leaders represented, and present these problems in a challenging fashion. A secretary should keep record of the attendance and a summary of suggestions offered and conclusions reached. All addresses and reports should be in terms of definite action to follow.

3. *Building a Program*

a) The Starting Point in Program Building

It is the task of the board of Christian education, in co-operation with the workers' conference, to build and carry through a comprehensive program of Christian education for the church. The starting point in formulating this program should be the needs of the members and constituents of the church family, not the needs of organizations making up the machinery of the church. In the field of Christian education every problem must eventually be solved on the basis of the needs of growing life. Since the individual is a unit and not a scattered collection of diverse elements, the aim should be to bring into existence a unified program adapted to the purpose of creating unified personalities.

Definite objectives to be achieved in the course of a year, or a period of years, and based upon the needs of children, young people, and adults, should be projected. These objectives should be broad enough to include the whole of life, but sufficiently pointed to make effective work possible.

b) Sharing the Task

Throughout this process the creative efforts of individual leaders, as well as advice and counsel of various groups within the church, should be solicited. Regularly established groups—the workers' conference, the young people's cabinet, and adult organizations, for example—should early formulate plans which the board may evaluate and put into definite form.

The program, when completed, will constitute a balanced curriculum.[1]

c) Discovering the Facts—A Plan of Procedure

It is important that board members, department leaders, and officers should have full acquaintance with actual conditions as they exist in their church. This means that a plan of study and investigation must be determined upon. At early meetings of the board and of the workers' conference, there should be preliminary reports of observations made by those assigned responsibility for investigation, as suggested in the section on "Subdividing Responsibilities." A good procedure for further study is to use a blackboard to list the answers to such questions as the following:

(1) What is our church now offering to its constituency to meet their deeper needs?

(2) Who is cared for adequately by these provisions, and what groups or needs are overlooked?

(3) How fully are the objectives of Christian education being met by our present educational activities?

(4) What weaknesses exist in our present educational program?

In determining these facts, in advance of the meeting, it will be of help to use survey blanks for recording the information. Copies of such blanks may usually be secured from denominational headquarters. Either in connection with this preliminary survey, or as part of a more thorough

[1] The term "curriculum" is used here in its larger sense as including all those elements which have influence in teaching or guiding life in any manner of Christian education; a planned series of study-discussion-activity units arranged in a progressive and integrated series, starting with the youngest child and including the oldest adult. It will presuppose, however, great flexibility and, where leadership makes it possible, a departure from prescribed materials in meeting actual needs.

In the average church educational procedure must, for some time, follow less advanced lines. The efforts of leaders should, therefore, be directed primarily toward unifying what now is. Overlapping should be eliminated and elements at present unprovided for should be developed. Leadership should be trained that will be capable of venturing into new paths.

Form for Blackboard or Notebook Use in Preliminary Study of Needs

	Elements in Present Program	Individuals Reached—Age and Number	Individuals Neglected—Age and Number	Needs Met	Needs Neglected	Elements of Strength	Weaknesses
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							
11							
12							

one later on, copies of the *International Standard for the Sunday Church School* and the accompanying scoring chart should be used. Information concerning these will be found in the section in this chapter on "Teacher Guidance."

d) *Determining the Needs*

The preliminary survey suggested in the preceding section will result in findings that may be made the basis for immediate plans of the board. They should, of course, be followed by continued study and exploration.

Deeper needs will be revealed upon further study. The channels for discovering them are fourfold:

(1) Greater familiarity with human nature, acquired through study of psychology and experience with life.

(2) Better acquaintance with the facts in the local church, attained by a systematic recording of actual observations over a period of time.

(3) Deeper understanding of the spirit and teaching of Jesus as standards of measurement.

(4) Continuous study of modern educational methods as a basis for evaluating programs and procedures.

The members of the board and workers with all age groups should cultivate skill in recognizing and interpreting needs, and in weighing their relative importance. For example, a decreasing attendance in a certain class may be attributed to several causes: uninteresting teaching, poor choice of lesson material, inadequate equipment, improper grading, lack of a well-rounded program of class activities, or lack of co-operation between home and church. Each of these possible explanations reveals a different need which, in turn, requires a different remedy. The more specific and complete the study of needs, the more likely it is that effective solutions will be found. In this process the *International*

Standards and their accompanying scoring cards should be invaluable.

e) Evaluating Materials and Resources

Upon the board of Christian education falls the major share of responsibility for determining what materials, plans and programs are best suited to the needs of the local church. This means that there must be evaluation of materials and appraisal of programs in terms of the objectives of Christian education. Here again the board will share with leaders and pupils the responsibility of determining policies and choosing materials, but must act as the final correlating agency.

Particularly important in many churches is the board's leadership in establishing a satisfactory plan of Graded Lessons. It should be familiar with the objectives and principles of Graded and Uniform Lessons and the relative values of each in meeting specific needs of children and young people. Similarly, careful study should be given to the various denominational age-group programs, such as the plans for young people and adults, and to the topic magazines, study discussion booklets, leader's resource manuals, hymnbooks, textbooks, and leaflet materials now available.

f) Projecting the Program

It must be remembered that the program, if it is to accomplish the objectives for which it is planned, must be understood by, and have the active co-operation of those for whom it is intended, both leaders and pupils. The objectives of the primary department must, for example, be objectives in which the primary children themselves share.[2] The leaders of young people's work and the young people themselves, must feel that their own initiative has been cultivated

[2] For a splendid example of how primary-age children may share in creating and attaining their own objectives, see *Teaching and Learning in the Elementary School*, Mossman, p. 5.

in establishing their program. For this reason the program must be a development, the outcome of joint activity in searching for the best, in which the pupils and leaders, as well as the board members and the workers' conference co-operate. If this course is followed, there will not be much difficulty in projecting the program. The chief need will be to bring about, on the part of each group, a sense of fellowship in a larger program involving all groups and ages.

g) A Calendar of Activities and Emphases

One device that has been found useful in unifying the educational program, in avoiding conflicting dates and purposes, and in developing wholehearted support for the total program is the "Composite Calendar." This is a scheme of placing upon one large piece of cardboard a record of all the dates, activities, and emphases of the year, arranged by months. Each department and group is asked to submit dates, activities, and plans to the board of Christian education before they are made final. It then becomes the duty of the board to build a unified calendar. Activities and emphases for the whole church may be shown in red, and those for smaller groups in black.

Chapter VI

THE CHURCH FUNCTIONING IN CHRISTIAN EDUCATION

1. *Lifting the Spiritual and Educational Standards*

All administrative leaders must be alert to the spiritual and educational needs of the church. Full participation of the church constituency in the worship services and in the evangelistic efforts of the church should be a major concern of all leaders. Devotional reading and genuine religious life in the home should be encouraged. The spiritual objectives of Christian education should be made a matter of constant study not only by the administering board, but by all the teachers and workers.

The educational standards and spiritual tone of the church may be raised through encouragement of reading and study by teachers, through leadership classes, summer camps, and assemblies, workers' conferences, church training schools, and book reviews. Discussions of recent books and articles on Christian education, church management, and the progress of the Christian enterprise may be held before and after prayer meeting or at the workers' conferences. A church library, with good reference books on Bible study, teaching principles, and related subjects, should be provided. In general, a constant effort should be maintained to enrich the religious knowledge and experience of all workers and raise their educational effectiveness.

2. *Equipment as an Ally in Christian Education*

a) Making the Most of Equipment

The average church school worker is forced to struggle with equipment far from ideal. While refusing to be satis-

fied with these limitations, his purpose in the meantime should be to make the very most of what there is. Accepting conditions as they are as a challenge to consecrated ingenuity, he should set to work to see what can be done by resourceful initiative.

Attractive atmosphere may be created by repainting chairs, tables, walls, and woodwork in cheerful colors, and by adding flowers and religious pictures. Chairs of the right size and clean curtains help. Incidentally, distracting noises from the movement of chairs may be eliminated by floor coverings, or by means of rubber tips on the chair legs.

The establishing of various interest "areas" in the room, such as a worship center, a missionary center, a browsing table, changed as circumstances may warrant, tends to give unity and orderliness.

The glare from light shining directly in pupils' eyes and the disturbance caused by late arrivals may sometimes be avoided by a rearrangement of the seats.

Special cabinets for storage of hymnbooks, handwork materials and other supplies may be homemade; likewise blackboards, display panels, bulletin boards, sand tables, and curio cabinets for missionary and Bible-land curios. Much of this work may be done by older children, or young people, in vacation schools or at "fix-things-up" parties.

When needed, new classrooms should be added. If this is not possible, curtains, or, preferably, screens, should be furnished to divide groups. Every effort should be put forth to make the equipment as ideal as possible, as an aid to reverence, orderliness, and effectiveness in teaching and worshiping. A good plan is to carry through at least one project in equipment-improving each year. Help will be found in the manual entitled *The Church School and Parish House Building,* by Elbert M. Conover.

b) Equipment in a Smaller Church

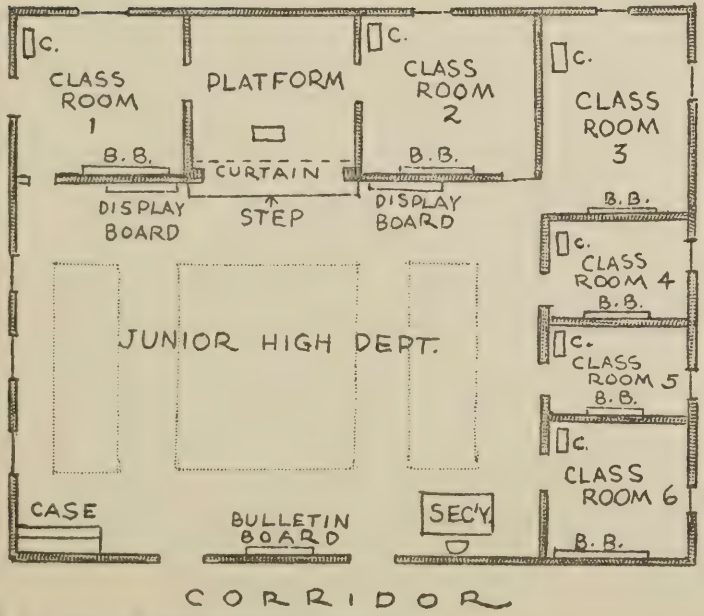
The equipment in a small church does not need to be elaborate, but it must be carefully studied and planned. Many small churches have found it possible to provide special rooms for younger classes or departments by building in rooms on either side of the entrance to the church, or by adding a new unit or wing at the side or rear. Every possible effort should be made to supply such a space for the beginners, primary, and junior departments, and if possible, for the intermediates. If separate rooms cannot be made available, folding partitions or curtains may be used. There is probably not a one-room church anywhere that cannot adjust to advantage its arrangements for educational purposes.

The following is an example of what ingenuity may accomplish:

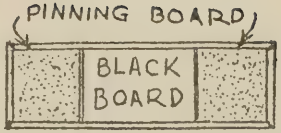
In one school, where there seemed to be no place for juniors except in the main auditorium with the adults, the junior leader and her helpers transformed a dismal kitchen into an attractive junior room, without robbing the room of its usefulness as a kitchen. The dingy brown walls were painted a light buff shade. Screens, whose frames were five feet high and covered with brown burlap, shut off from view the stove and sink. These screens, besides concealing unsightly kitchen equipment, served also as a background for small pictures and posters. The biggest problem was the kitchen table, which occupied so much space that there was not enough room to seat all the juniors. Then an ingenious teacher thought of a plan. The table was placed with its long side against the wall which was to serve as the front of the junior room. To this wall the edge of the table was then attached by three strong hinges, making it possible to lift the outer edge of the table against the wall, to which it might be fastened by means of a hook at either end. The legs were made removable. The under side of the table was then painted black, the final coat being of blackboard-paint. Thus the kitchen table, bereft of its legs, and fastened up against the wall, became the junior department blackboard, occupying a minimum of space in the room.[1]

[1] From *The Keystone Junior Superintendent's Guide*, by Nan F. Weeks. The Judson Press, p. 29. (Out of print.)

Diagram of a Good Room Arrangement



B. B.—Indicates blackboard-pinning board.
C.—Indicates cabinet for storage of materials.



Arrangement of Black Board & Pinning Boards in Typical Classroom....

The Platform Makes Auxiliary Classroom also Suitable for Informal Dramatics.

c) Equipment Diagrams

It is not possible within the limits of this book to present sample diagrams of all types of educational structures, showing arrangements of class and departmental rooms in harmony with present trends in Christian education. The reader is referred to recent books on this subject, and to architects specializing in churches and schools. The newer developments in the direction of larger classes, mixed classes, freer activities, and children's chapels should be investigated in the light of local conditions and needs.

A single plan of classrooms and department rooms suitable for primary, junior, junior high, senior high, or young people's departments is shown to illustrate arrangement of light, entrance, storage cabinets, blackboard, and display boards, in churches where it seems unwise to adopt the plan of larger mixed classes suggested in Section 3*b*. Plans are given also of ways of remodeling one-room churches, basements, and "Akron" plan buildings.

Equipment Diagrams

Remodeling Church Buildings for Educational Purposes

After due consideration has been given, the feasibility of building a new church, or a new educational plant, may be found out of the question. The accompanying diagrams should not be regarded as plans for church buildings, but merely as typical ways in which to solve problems of remodeling when adjustments must be made without constructing independent educational units. As will be observed, they are primarily for small churches. Whenever changes are under consideration, whether remodeling or rebuilding, a competent architect should be consulted.

Figure 1 A

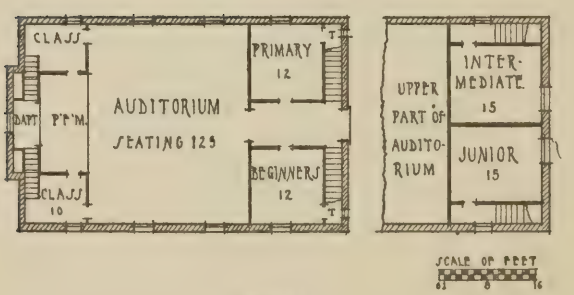


Figure 1 B

Figure 2 A

Figure 2 B

(1) *Subdividing an Auditorium.*

Figure 1, A and B, shows how a one-room church may be subdivided to add not less than six rooms: two at the entrance, two on either side of the platform, and two in a mezzanine—reached by stairways from the vestibule. A shows the plan of the church before remodeling; B afterward. This plan may be applied even if space does not exist for all six rooms.

(2) *Building on a Wing.*

Figure 2, A and B, illustrates how one or two wings may be added to the vestibule of a one-room church. A also illustrates how classrooms may be placed on either side of the platform. The same arrangement is possible in the case of B (for young people's or adult classes).

Figure 3, A and B, illustrates how side wings may be added: A being parallel in axis to the auditorium, B at right angles in axis. A is less expensive, since a separate corridor for the rooms on the first floor is not necessary. B is better in that it provides more light and air because of the outside entrance.

(3) *Subdividing a Basement.*

Figure 4, A and B, illustrates two ways of subdividing a basement, B, having a wing which provides beginners and primary rooms above ground, and A having all the classes in the basement. B is obviously the better of the two, since in A the rooms must be deep and narrow, and hence poorly lighted and ventilated. Most basements are so poorly suited for educational purposes that they should be used only as a last resort.

(4) *Remodeling the "Akron" Type.*

Figure 5, A and B, illustrates the possibilities in rebuilding an "Akron" type church. This type of church—relic of the decades 1885-1905 when the value of departmental

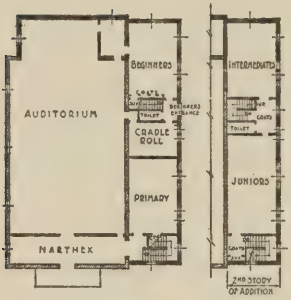


Figure 3 A

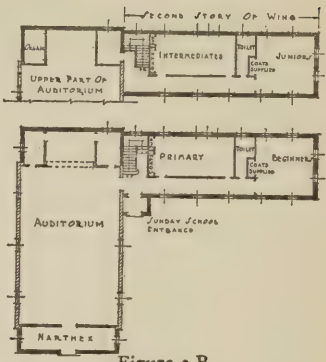


Figure 3 B

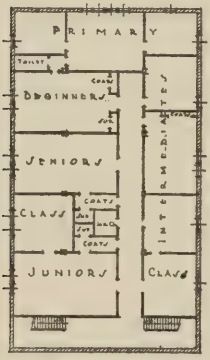
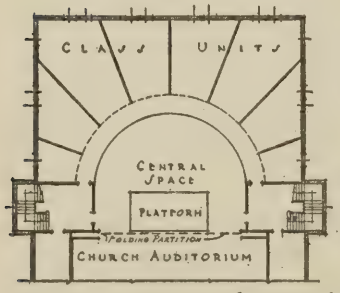
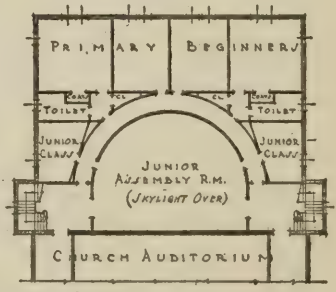


Figure 4 A

Figure 4 B





FIRST FLOOR PLAN

TYPICAL AKRON SUNDAY SCHOOL — AKRON SUNDAY SCHOOL REMODELED

Figure 5 A

graded worship had not yet been fully appreciated, and when the quiet and efficiency of classrooms were sacrificed for the one consideration of joint "opening exercises"—is difficult to remodel with any degree of satisfaction in the results. Yet these churches are to be found in many communities where the ideal of a completely new building cannot be achieved for some years to come. Figure 5 A shows how the

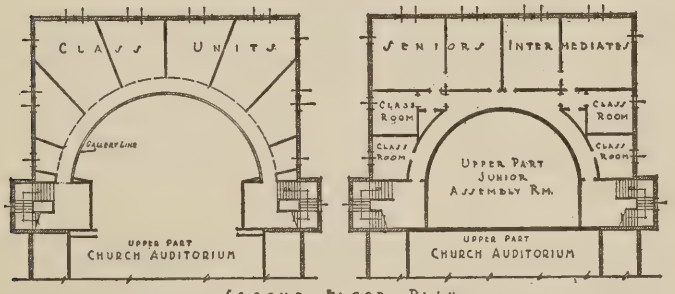


Figure 5 B

rearrangement of floor space and the adding of a semi-circular corridor, with solid partitions, will provide for beginners, primary, and junior departments, on the first floor. Figure 5 B shows how the second floor may be remodeled by raising the floor level of corridor and rooms to the height of the rear of the gallery, so as to avoid sloping floors.

3. *Grading for Growth*

a) A Graded Church

The fundamental reason for grading is that *God has graded life.* Grading is written into the very constitution and by-laws of our being. Nothing is more apparent than are the differences between children, young people, and

adults—in size, mental capacity, and spiritual discernment. We eat graded food, wear graded clothes, play graded games, think graded thoughts. It is natural that in public school and church we should be graded, that we may the better live and learn.

If we are to co-operate most wisely in God's plans for growth, we must discover how he has made life, and what are its needs and capacities at each stage of development. There is a spiritual work to be accomplished at each period of life that can never be done so well as then. In early life evangelistic foundations are to be laid; in later childhood and early youth evangelistic recruits are to be won; and in maturity evangelistic results are to be conserved through the development of character, and utilized through Christian service.

Grading involves pupils, lessons, worship, equipment, and teachers.

In the grading of the pupils the following factors are involved: chronological age, mental age, physical age, and social age. Usually the public school grade is the most satisfactory basis for grading in the church school, as this is generally indicative of social and mental development.

b) Grading for Informal Teaching

The accepted divisions and departments commonly in use throughout the country, with approximate ages, are as shown below. In the primary, junior, intermediate (or junior high), senior high, and older young people's departments, it has been customary to separate boys and girls for class purposes, and in larger churches to provide separate classes for each age through the senior high.

The best judgment at present is that the distinction between sexes, for class purposes, is unnecessary in these departments, and that the gains involved, even with inter-

mediates, are less than the values of mixed classes. This opinion is partly the result of the further conviction that larger class groups (twenty or more) are not only possible but desirable *where there is adequate leadership to handle such groups.* Such larger classes give wider opportunity for the stimulus of group sharing and vital teaching. Under this plan, for example, a junior department of sixty children might be divided into three mixed classes of twenty pupils each, one for each year, each functioning very much as a separate department. A department of less than thirty children would then function as a unit, following a three-year cycle of graded curricula. Departments enrolling more than thirty children and less than sixty would divide into two classes.

c) Grading in a Smaller Church

Smaller churches will need to study their grading problems and make adjustments in terms of their own needs. Within certain departments it may be possible to establish a class corresponding to each age. Other departments may be limited to one class only, in which case the Graded Lessons may be rotated in a cycle of years and the pupils graduated to the next department when they have completed the cycle. It is desirable to limit class groups to an age span of not more than three years, in order that there may be common interests and capacities. Churches with as many as thirty or forty children in their constituency should normally find it possible to maintain at least one class for each departmental grouping. Any decisions involving temporary adjustments of class or departmental groupings should be so made as to lead to the most satisfactory, permanent arrangement over a period of years, as the pupils advance in age.[2]

[2] Valuable help on grading, equipment, and program, and upon the "special problems of the small school" will be found in *Planning Christian Education in the Local Church,* Hoiland. The Judson Press.

DEPARTMENTS OF THE CHURCH

Children's Division of the Church:		
Nursery Department of the Church	Under 4 years	
Kindergarten Department of the Church	4 and 5 years	
Primary Department of the Church	6, 7, 8 years	Grades 1, 2, 3
Junior Department of the Church	9, 10, 11 years	Grades 4, 5, 6
Youth Division of the Church (the Youth Fellowship):		
Junior High (Intermediate) Department of the Church	12, 13, 14 years	Grades 7, 8, 9
Senior High Department of the Church	15, 16, 17 years	Grades 10, 11, 12
Young People's Department of the Church	18 to 25 years	Beyond high school
Adult Division of the Church:		
Young Adult Fellowship of the Church (Grouping based on interests rather than age)	25 to 35 years	
Adult Department of the Church	Over 35 years	
Home (or Extension) Department of the Church	All ages	

d) A Graded Curriculum

At no point is the application of the graded principle more essential than in the materials used as aids in the teaching-learning experience. The term curriculum—in the largest sense—includes all the influences contributing to the growth of the child. In a narrower sense it is associated with printed aids such as the lesson quarterlies.

If the experience of churches of all denominations throughout the country during the past decades of work in Christian education reveals anything, it is that the graded approach to the study of the Bible and religious truth is in every way desirable. It is as logical that the church should

heed the admonition of Paul—"milk for babes," virile truth for youth, and "strong meat" for mature men and women—as it is that public school education should build a graded curriculum. This principle may find expression both in the closely graded lessons and to a considerable extent in the uniform lessons as now prepared.

If the eight specific applications of the "Great Objective of Christian Education" listed in an earlier section of this manual are consulted, it will be found that the task is much greater than simply to produce familiarity with the content of the Bible, important as this is. If, for example, church loyalty is to be developed adequately, there must be provision somewhere in the cycle of lessons for a study of church history, of the missionary enterprise, and of the present-day program of the Christian church. If a Christian view of life and the universe is to be achieved, there must be teaching concerning God's creations through which pupils may see his purpose and plan in nature. The task of building Christian character that will stand firm against the pressures of today is so difficult that it requires the marshaling of all our forces in a thoroughgoing program of Christian education, *adapted to the needs of growing life.*

The Graded Lessons have many advantages:

1. *They make possible a large amount of biblical material.* The amount will, of course, vary, depending upon the age of the pupil and the aim for the particular lesson or series. It does not become necessary to limit the amount of Scripture used for older children and young people to what younger children can profitably use. The comprehensive scope of life problems to be discussed makes possible an expansive range of Scripture from all portions of the Bible. An incidental value is that the graded lessons require the use of the Bible

itself by pupils and teachers, since longer Bible passages are indicated but not printed in the lesson text.

2. *Utmost consideration may be given to using the Bible vitally and meaningfully;* for the passages are selected according to their suitability to the understanding and needs of the different ages. The Bible becomes a living book of spiritual experiences from the lives of real persons—experiences whose lessons may be applied to actual situations today.

3. *They are life-centered in their purpose,* and hence are in harmony with modern educational practice—and Jesus' teachings. They are rich in their provision for the pupil's needs amidst the experiences and problems of daily life.

4. *Their evangelistic results are great,* because of the intelligent foundation laid for an understanding of the meaning of acceptance of Christ and of the Christian way of life. They bring the pupil face to face with questions of relationship to Christ and the church at the very time when these questions are most likely to be in his mind.

5. *They make real teaching easy* because they are based upon adequate knowledge of the nature and the needs of pupils of various ages, and because they are designed to enlist pupil interest and activity.

6. *They are inexpensive in the long run.* The initial cost is slightly higher; but the expense diminishes since the teachers' texts, picture sets, and other aids may be used from year to year. Moreover, the teacher who remains as the instructor of a specific course becomes more proficient year by year.

7. *They are designed to produce a balanced Christian life* and are comprehensive in scope. They are based upon the "Great Objective of Christian Education" and its eightfold elaboration, and make application of biblical truth to the

eleven areas of life-experience defined in the International Curriculum Guide.

8. *They are rich in supplemental materials*—pictures, maps, leaflets, books—because the fact that they are used for a period of years justifies a larger preparation of such materials.

e) Adapting Uniform Lessons to Needs of Various Ages

The Uniform Lessons, in the form in which they now appear, are increasingly adaptable to the graded principle. Although originally conceived before the importance of the graded approach to the Bible and the experience-centered emphasis were stressed, they have gone through a steady process of improvement and have distinct advantages:

(1) *They are founded upon a direct approach to the Bible.* Each lesson begins with a portion of Scripture, the discussion of which constitutes the lesson. For the most part, the deductive method of teaching is followed, rather than the inductive.

(2) *They are designed to give a working knowledge of Bible content.* The first aim is in the realm of *knowledge*—what does the Bible say, what does it mean, what are the major events recorded, the important teaching presented? This expository study of selected portions of the Bible is designed to give familiarity with it as a source of knowledge and enlightenment.

(3) *The lessons seek to apply Bible teaching directly to life today,* adapting its message to the needs of various ages. The second aim is in the realm of *conduct*—what life purposes and practices should be influenced by the Bible teachings? Since the Bible itself is such a rich depository of the religious experience of the race there can usually be found in the Scripture material chosen for the lesson something of value to the experience of those of different ages.

(4) *The Bible passages used are selected after consideration of their suitability to a wide span of ages.* Since *all* of the Bible cannot be covered intensively in brief lessons—occurring but once a week—certain portions are selected for stress, which are for the most part within the range of understanding of those of younger years, and certain other portions which are vital to the experience of all ages.

(5) *They make possible a concentration of efforts for the preparation of teachers* through joint training classes, and coaching conferences, for leaders of various age groups.

(6) *A large assortment of helps is available.* Because of the widespread use of Uniform Lessons in the various denominations, and the large span of ages using the same basic lesson material, it becomes feasible for the denominational and independent publishing houses to produce a large number of inexpensive helps.

(7) *They make it easy for substitute teachers to be prepared,* in part, at least. Though it is a fallacy to assume that any person prepared on the simple facts and content of the lesson may profitably be drafted to teach any age group, still there is a sense in which such preparation is a good start.

4. *Graded Worship*

As we have seen, the object of Christian education is to influence all of life by establishing attitudes of reverence, loyalty, and devotion to God and the church, and to high ideals. It is essential, if this is to be done, that there be maintained constantly an atmosphere of the presence of God, and that there be opportunities for meaningful worship.

The values of graded worship in teaching the deeper loyalties and relationships are beyond estimation. The little child expresses himself in worship in a language and atti-

tude different from that of a young person or adult. The theme, Scripture, song, prayer, story, response, must be selected with his worship needs and capacities in mind. So also of the young person and the adult. The worship service for a single Sunday and the worship aims for a month or a year should be as thoroughly studied and planned as are the lesson materials.

a) Aids in Worship

Since in religious teaching so much depends upon the cultivation of attitudes, every possible aid should be enlisted in planning worship services. Wherever possible each department should be provided with an assembly room, which should be made truly worshipful. How the worship life of the entire church may be more closely integrated with its study and expressional life is receiving not a little attention.

Important aids in creating an atmosphere of worship are music, religious pictures, flowers, religious poetry, stories, devotional literature, and supremely, the Bible. Distinction should always be made between genuine worship experiences, which make one aware of the presence of God, and such incidental factors as announcements, business, and drill in music.

Worship experiences should be the natural outcome of class and departmental activity. A sense of need of divine help in solving a problem or the completion of a high resolve should lead to prayer; a feeling of gratitude for a beautiful day should result in singing hymns of praise, with appropriate words of rejoicing from the psalms. One of the clear duties of Christian education is to teach appreciation of the great Christian hymns, paintings, and literature, now so easily available.

b) Worship in a One-Room Church

Effective worship in a one-room church, with a wide age

range, is exceedingly difficult. The worship should be planned so that all ages will receive benefit. This means that the hymns, Scripture, prayer, and story must be conducted upon the level of the youngest rather than on the level of the oldest. All ages can worship through quiet music, through the beauty and religious message of great pictures, through attractive atmosphere and surroundings; and all ages love stories. Many of the simplest truths of the Bible can be grasped in part by little children, and yet adults may never fathom their full depths. Therefore leaders should be wise in choosing Bible readings, leaving the deeper passages, with their theological messages, for the adults to discuss in their class period. The procedure from Sunday to Sunday should be varied. Religious books and magazines should be consulted for specific help on worship principles, themes, poetry, appropriate hymns, songs suitable for little children, and other elements of worship.

Chapter VII

THE WIDER REACH

1. *Church Visitation*

Here is felt to be an answer to the problem of widening the outreach of the church: Bring the church to people as well as people to church. Church visitation, however, may be conducted in a variety of ways and for a variety of purposes. In some communities a resistance to church visitation has been built up because it has been associated exclusively with a canvass for funds or with visits of teachers in a "truant officer" spirit—to find out why children have been absent from the church school.

Study should be given to the possibilities of expanding this visitation to include calls to show friendly interest, as well as for certain more specific purposes: visitation evangelism, community religious census, adding new pupils to the church school, improving church attendance, visiting the sick, congratulations upon a new achievement or an important event (such as school graduation, birthday, wedding anniversary, arrival of a new baby), invitation to a special church event, enrolling in an every-member service enlistment, leaving helpful literature, and the like.

If such a program is to be launched and carried on successfully, there must be systematic organization and training of the personnel and careful reports of visits. Report cards varied to suit the requirements of visits for differing purposes should be used. The organization should start with a grouping of the working members by areas, under the supervision of the church officers or a visitation committee.

Teachers and church school officers, leaders of young people's organizations and classes, men's and women's groups and classes should be enlisted. Even children may be used—visiting other children. For certain objectives a week or month's concentrated visitation will be adopted; but in general it should be regularly carried on, perhaps on appointed days—afternoons, evenings, Sundays. The possibilities of the telephone and mail as means of supplementing but not replacing personal visits should be explored. Attractive postal cards, leaflets, and other literature are now available for this type of printed-page visitation.

2. *A Program To Reach and Teach Children*

"Children cannot wait." While the church is trying to decide what to do with them or is blundering through its experiments, a generation is growing up—and then it is too late. This human material is a priceless asset, and should be treated as such. Every Christian worker with real concern for the future of the church must be deeply interested in the church's program for children, for without children today there will be no church tomorrow. A Chinese proverb runs, "If you would plan for a year, plant rice; if for twenty years, plant trees; if for a hundred years, grow men." Many religious workers have not had the forethought and patience to heed the advice of this wise proverb. Fortunately, it is easier to reach persons for the church while children than at any other time.

The proportion of children to the total population is steadily declining. For this, and other reasons, it is becoming increasingly difficult to reach a sufficient number of children to provide for normal replacements and growth in the church. Again, it is becoming increasingly difficult to hold children without an adequate program ministering

to their needs and interests. Accordingly, there should be put forth efforts to make the church's program for children the very best it is possible to provide. Such a program will attract as well as hold children—and gain the good will and support of their parents. Among other things this program should include:

a) *Meaningful worship which children can understand and experience.* Because nothing the church can provide for its children equals worship in importance, the subject demands much study by workers with children. They must above all learn how to train children in the nature and practice of true worship. If physical equipment or other considerations compel joint worship with older persons, the needs and understanding of children should nevertheless always be considered. Even a one-room church may provide opportunity for separate worship in a screened space or corner. Worship should arise informally out of the experiences of study; be expressive of thanksgiving, praise, and penitence toward God; be a searching for his will.

b) *Study of the Bible and of Christian truth in terms of the vital needs of children today.* The justification of the church school is that the church has something to offer to today's children—in its Bible, its Christian heritage and its creative guidance—which they cannot get elsewhere. To be worthy of the name *school,* the program should be such that the children may have a real part in the thinking and activity that take place. The study must provide for more than mere memory work and the ability to absorb factual data; it must compel choices and an analysis of meaning and values within the limits of the child's experience.

c) *A sense of being "wanted" and of sharing in satisfying fellowship.* Starting with the very first impressions, the child should be led to feel that he is important to the church

and has a real place in it. Accordingly, there should be a "hostess" at the church or department door to greet him, a visit from his teacher when he is sick or absent, and opportunities for him to become acquainted in a friendly way with the minister and other church leaders. Hikes and picnics with others of his own age should be arranged. He should also share in welcoming new pupils and in the recognition of birthdays.

d) Opportunity to help plan and carry through service projects. The association of Christian teaching with Christian service should begin with the youngest child and progressively increase as the child grows older. Thus will the missionary and altruistic spirit of Christ be cultivated and foundations be laid for really active church membership. Small projects like helping in arrangement and in worship may lead to activities of wider scope, such as missionary giving, creative handwork, assistance in the work of the church, and taking cheer to the sick and unfortunate.

e) Facilities and leaders for an adequate program. If children are to be attracted and held, and if justice is to be done to their spiritual needs as alert, growing personalities, there must be tools to work with and skillful workmen. Each year should witness significant additions to the tools for teaching . . . . reference books, picture or poetry files, song and story-books, browsing table aids, and handwork supplies. There should be a corresponding increase in the number of available helpers and in their effectiveness as a teaching force. (See suggestions in Chapter VI, section on "Equipment as an Ally in Christian Education.")

3. *A Program To Teach and Win Youth*

Like children, young people are not static. The church must act speedily and intelligently to reach them and win

them. Judged by statistics of the number of persons who accept Christ in early years, it is "now or never" with the majority of those within range of the local church's responsibility. Boys and girls can sometimes be brought to the church and held to it upon the initiative of their elders, but with young people much more depends upon their own initiative. It is necessary to make the program appeal to them. This should not be understood as justifying an approach by "entertaining" them. Such a policy is repudiated by right-thinking young people themselves as unworthy of the respect due the Christian religion. In the challenge of Christ to the finest and best of heroism, in sacrificial enlistment in a great cause, and in devotion to high ideals, the Christian church knows no real competitor.

A program which will attract and win present-day youth must have some such characteristics as the following:

a) *It must be intellectually respectable.* It must not do violence to the faith of youth in open-minded search for truth, in fearless investigation—the testing of the laboratory —for this has brought the thousands of tangible realities with which young people are daily associated—radio, automobile, airplane, electrical appliances, and the amazing products of modern chemistry. Fortunately, it is not necessary to be apologetic about true religion, for its spirit is ever that of honest inquiry. Church school teachers and leaders of young people's groups should be up-to-date, and should respect the right of each young person to learn to stand on his own feet intellectually, and to know for himself the basis for the faith that is within him.

b) *It must make vital connection with present-day life.* Young people, for the most part, live close to the world of which they are a part. Particularly is this so in our time. An "other-worldly" religion is not for them. They seek and

have a right to find in the Christian religion "abundant life" which begins here and now. If they cannot be won to Christ in the realms of their personal character, their moral decisions, their associations with others, their standards for amusement and social behavior, they cannot be won at all. The church must offer real help at these points.

c) *It must furnish guidance in making life choices.* It is a significant fact that many of the great choices of life have to be made in youth: life work, a life companion, a life philosophy—choice of the Master Leader! At all these points the church should be able to give real assistance. Its curricular material should bring the Christian teaching to bear upon vocational choices and adjustments, marriage and the home, life ideals and purposes, and supremely, the significance and meaning of Christ and his gospel.

d) *It must present religion that is genuine and potent.* Young people are quick to detect sham piety. Unfortunately there has been just enough of this to make many young people suspicious of religion. On the other hand, there is nothing so appealing to youth as the personality and religion of Jesus, if these are rightly presented. The reality of God, the experience of forgiveness and inner purification for wrongdoing, the values of prayer and meditation, the transformation of weakness into strength through fellowship with Christ, the dynamic faith for courageous living and constructive achievement found in him—all these must belong to the church's contribution to youth.

e) *It must be well rounded and alive to the special interests of youth.* The basic elements of the church's ministry must be combined in a comprehensive program of worship, study, fellowship, and service that are outgrowths of study of the characteristics, needs, and interests of youth. Evangelism and missionary education must have a large place.

A proper balance must be preserved between graded, youth-centered activities on the one hand, and unified, church-centered loyalties on the other; between enterprises to cultivate and utilize the special talents of each person, and group work to develop team spirit in service. The ideal is to create such vital relationship of the church to the whole life that young people will feel that all their interests—school, vocation, friendships, hobbies, money, as well as more obviously religious activities—center in the church and are positively influenced by its teachings.

f) *It must be Christ-centered.* Young people need to have their loyalties centered in a person, an embodiment of their ideal, a leader whom they may follow. Such a Person is the Christ. In its program for youth the church will do well to keep the personality of its Matchless Leader in the forefront. In him are found dynamic incentives for spiritual advance. A Christ-centered program is one that makes his teachings its major concern, and his Spirit a Living Presence felt.

4. *A Program To Reach and Hold Adults*

We are confronted with the disturbing fact that it is becoming increasingly difficult to attract and hold mature persons to the church in these days when there are so many forces competing for their interest and support. The answer is to develop a better, a more effective church program for adults . . . . unchurched adults in particular.

Important factors to be considered in building a church program that will both attract and hold adults are:

a) *Christian education is a lifelong need—for adults as well as children.* Secular adult education—under public or semipublic auspices—which is reaching hundreds of thousands, should be matched by a corresponding expansion of

adult Christian education. The United Christian Adult Movement and the "Learning for Life" program are significant answers to this need. Without such a thoroughgoing process of Christian education, tens of thousands of adults have ceased to grow in their religious knowledge and faith and have lost their grip upon the church and the Christian religion.

b) *Adults differ widely:* in intellectual ability and education, in financial and social status, in early religious training, in home life, in physical strength, in personality traits, in specialized skills and interests, in depth of religious experience, in responsibilities and scope of duties, in sympathy for others, and in alertness to present conditions and problems. These differences account in part for the fact that the church reaches only a portion of the adults in any community, and fails to hold many whom it reaches.

The church's program for adults should not be allowed to become stereotyped; nor should there be reluctance on the part of leaders to attempt new enterprises and new methods. Particularly important is it to provide many and varied ways of enlisting participation—and more than mass participation. Smaller groups for discussion, for fellowship, service activity, and prayer should be formed. Those who possess individual talents should be used, others encouraged to cultivate interests and hobbies.

c) *Certain needs of adults are universal and should be considered in the program of the church.* The need and capacity of man to *worship* is that which distinguishes him from the brute world. The church should help adults to increase their capacity for worship. One way of doing this is to broaden their appreciation of the priceless heritage of Christianity in its Scriptures and devotional music and art. The need of adults for *fellowship* is a basic factor in their

religious experience. The church calendar of social events should be carefully planned for the whole year and should be supplemented by friendly fellowship, informal conversation, and visitation. Group *study* of the Bible, missions, the church, the home, and social problems should have a large place in the program. The religion of adults should be expressed likewise in an expanding life of Christian *service.*

5. *Church and Home, Partners in Christian Education*

One of the most disturbing facts of modern times is the breakdown of the Christian home. An institution so vital to civilization and to the church dare not continue in such a situation. Fortunately, the Protestant forces of America are becoming alert to the situation and are arousing themselves to action. A new emphasis upon the family altar, the use of the Bible in the home, the teaching of Bible stories and Christian songs to children by parents, grace at meals, family solidarity in outings, and family nights at home have already produced significant results. This trend must be intensified if the partnership of these two basic Christian institutions, church and home, is to measure up to its possibilities. The church must increasingly bend its efforts to restore to the home its responsibility for Christian education. There must be a shift in emphasis from religion institutionalized in a church building to religion taught and practiced in the home.

6. *Parent Education*

One factor in the partnership of church and home is church-sponsored parent education. The adjustments between parents themselves, as well as between parents and children, and the kind of Christian teaching that is to be given in the

home should be the subject of much careful thought and planning by the church.

This should concern friendship with those of the opposite sex, respect for the personalities of others and for the conventions of Christian society, Christian ideals of love and marriage, establishing a home, the family budget, hospitality, friendships after marriage, provision for spiritual and cultural growth, attitude toward children, and psychological and sexual adjustment. Reasonable care should be exercised to avoid careless treatment of certain of these subjects by leaders poorly informed or unfitted for the task. Fortunately, the literature on these matters to assist church leaders and parents is expanding very rapidly and includes many helpful publications.[1]

One of the finest services being rendered by many churches to younger and older parents is in the realm of parent education through parent-teacher councils, mothers' meetings, young married people's classes, discussion groups at the Sunday church school, at young people's Sunday evening hour, or during the week. One such group has met monthly for many years and has had the benefit of discussions led by doctors, educators, psychologists, social workers, and religious leaders. In this particular church are certain mothers who first became interested in the church because of the help offered to them in the mother-teacher council, and others who assert that to them the meetings are the most spiritually helpful of any held by the church because they gain assistance at the point of their greatest need—their dealings with their children. Some churches have made available to their parents special lecture courses, others have

[1] See *Family Life*—A Selected Book List, published by the Federal Council of Churches and the International Council of Religious Education, for classified materials on all aspects of this problem.

established parent education libraries, or have had the public library secure books on these matters.

A suggested summary of "some things a local church can do" is as follows[2]:

a) Encourage Worship in the Home (reading the Bible, singing hymns, teaching children to pray, returning thanks at meals, use of devotional booklets, denominational story papers and other literature).

b) Invite Parents to Church.

c) Provide Study Classes for Homemakers.

d) Circulate Helpful Literature.

e) Develop and Maintain a Church Nursery.

f) Visit Every Home. (Use "Messages to Parents.")

g) Develop a Parent-Teacher Council.

h) Provide for Observance of Family Day. (Dedication of new homes, dedication of children in church service, Mother's Day and Father's Day—redeemed from commercialism and celebrated as the Festival of the Christian Home —Children's Day, Thanksgiving, Christmas, and Easter).

i) Promote Use of "Homemakers' Covenant."

j) Encourage "Family-at-Home Night."

7. *Church and School Working Together*

These highly significant words were spoken by the editor of *The Christian Century,* before the Missouri State Teachers' Association:

> What ails us is not infidelity, but illiteracy—religious illiteracy, due to the twin facts that public education excludes religious instruction and that the churches are not supplying it. . . . .
>
> But I am now saying that the churches cannot mold the minds even of their own children if they have to do it in competition with a secularistic public school system. Protestant children in public schools are under an influence with which the churches cannot compete and which they cannot counteract. The notion that the churches

[2] Write your denomination for latest literature on parent education and family week.

can adequately supplement public education by providing religious instruction in Sunday schools is a delusion. The public school has the child five days in the week, with homework added. It deals with him on a basis of strict discipline and confronts him with a system characterized by traditional prestige, professional skill, and scientific method. In its curriculum he comes into contact with every major social interest—save one. That is religion.

The inevitable effect is to create the impression that religion is not a significant social interest at all, or at most that it is a marginal one. Inevitably, the puny efforts of the church to give religious instruction are measured in the mind of youth over against the formidable institution of public education in which religion has no place. Religion is thus cheapened in the eyes of youth. It does not seem to be important. It lacks social significance. The public school presents the church with a generation of youth whose minds have been cast in a secularist mold—and the church under desultory conditions takes a half-hour a week to recast these minds in a religious mold. The thing cannot be done!

I have brought you to the threshold of the most sensitive question in our democracy, namely: How can democracy grant religious freedom to its citizens and at the same time maintain a system of public education which includes religious instruction?

Obviously, no one has the right to demand that his sectarian beliefs be taught in the public schools. But this is also true of civics and economics and many other subjects. Yet the schools do not exclude civics because the community is divided into Republicans, Democrats, Socialists, and the rest. Nor does it exclude economics because there are capitalists and New Dealers in the community. If these subject matters can be taught without doing violence to partisan prejudices, religion can also be taught without doing violence to sectarian prejudices.

The task of providing a subject matter for religious instruction in public schools is primarily the task of separating the common subject matter of religious faith from its sectarian variations. This is not an impossible task.[3]

Whether or not one is prepared to agree fully with Dr. Morrison's conclusions, it is evident that here is one of the most important questions in America, both to religion and to democracy. Furthermore, it should be noted that co-operation in the solution of the problem may take any one or all of several different forms:

a) Encouragement given by the public school to teaching in the Sunday church school. The school board in one large

[3] Charles Clayton Morrison in *The Christian Century*, May 14, 1941, pp. 652, 653. Used by permission.

city has experimented, for example, with a plan of giving public school recognition for out-of-school educational activities in any of five areas, one of which is religion. This has the advantage of lending encouragement and incentive to pupils to take religious instruction in the churches on Sunday, without requiring it—a violation of freedom of conscience.

b) Co-operation by public school in weekday religious education, in the churches and under church auspices, on released time; those pupils whose parents request it, being permitted to leave the school at certain designated periods each week to go to the church of their choice. This plan which is followed in many communities, requires teachers with thorough training. It has the advantage of permitting considerable freedom for Catholics, Jews, and Protestants to teach as they choose, in their several groups.

c) Encouragement given by the church to moral, sometimes religious, instruction, within certain clearly defined limits, in the public school. Character education obviously has a very real place in the public school; certain it is, also, that the public school can be helpful in maintaining respect for God and in giving information concerning religious history and moral teachings. In not a few cases, credit has been given in grade schools, high schools, and state universities for courses dealing with the literature of the Bible and the culture, history and heritage of the Jewish and Christian religions. It is entirely conceivable that more of this could be done without violating the principle of religious freedom or introducing purely sectarian teachings. It is not at all unlikely, however, that this will ever entirely replace instruction by the church itself.

There is another way in which co-operation between church school and public school becomes possible and desir-

able, namely, in reinforcing each other's work by understanding it and building upon it. The church school, for example, does not need to teach pupils how to read the Bible, how to sing religious music, the geography of Palestine and of the mission lands. All this, the children learn in the public school. On the other hand, the public school may assume—in the case of those of its pupils who have had Christian training—certain moral foundations that will be helpful in character education.

8. *The Church and the Community*

If the fact is fully appreciated that all the conditions, good and bad, that obtain in the community have their influence upon those of all ages, young and old, in the church's constituency, the wisdom of taking initiative to improve these conditions will be granted. A case in point is the sale of liquor, or gambling, or unsupervised commercial amusements, or the absence of adequate playgrounds. An encouragement to united action may be found in the success which some cities have had with "co-ordinating councils" that study juvenile delinquency, the possibilities of establishing vacation church schools, and improving playground and recreational facilities. The church, the mother of so many welfare institutions—hospitals, homes, Y.M.C.A., Boy Scouts—should discover how to give further guidance to these institutions so that they may contribute even more to community betterment.

9. *Missionary Education and World-Mindedness*

Beyond the community lie the nation and the world, also the field of the Christian church. Certainly this wider reach must extend to the ends of the earth, in sympathy, understanding and service, if the church is to be true to the

missionary spirit of Christ. The cultivation of world-mindedness becomes, then, a major claim upon the church's thinking and planning. As we have already seen, missionary education is too vital a matter to remain an elective in the church's program. It must become a necessary part of the regular curriculum. The newer materials and methods of presentation which make this subject such a fascinating one to children and young people, as well as to adults, should be used to the full. Mission study should be accompanied by attractive projects of missionary service. The School of World Friendship, or its equivalent, should find its way into the annual program of an increasingly large number of churches.

Chapter VIII

FINDING AND ENLISTING WORKERS

1. *Where To Find Workers*

Within the membership of the average church is to be found a fair proportion of the capable people of the community. Very few of these will have had special training for Christian education. Many of them will never have been very active in church work, some for reasons which may seem understandable, others without sufficient excuse. Overlooked in most churches are persons of real ability in special fields who are allowed to use their talents outside the church because they are not sufficiently challenged. Overlooked also are many who have potentialities which might be developed if they were properly enlisted.

One of the points of major inefficiency in the Christian church is its failure to utilize its magnificent potentialities in human resources—since 23 per cent of the membership do all the work. If the need of churches for more and better workers is to be met, it must be through a thoroughgoing plan to enlist for active service its present adult membership, plus its growing youth, plus its new members. This calls for a virtual revolution in the "folded-arm attitude" of complacent acceptance of privileges and blessings, without rendering service in return. Because of this attitude, church members by the thousands are becoming spiritually indifferent and sterile. For the sake of the spiritual life of these persons, as well as to meet the appalling need, heroic steps should be taken to solve the problem.

Encouragement is to be had in the success already

achieved by churches which have taken this task seriously. These churches have answered the question, "Where shall we find workers?" by saying, "In our present membership—using capable people now on our church rolls." They have found helpers (1) by a membership analysis to discover who among the parents, public school teachers, businessmen, secretaries, or day laborers are partially fitted at present to qualify for certain tasks; (2) by preparing young people for specific duties; (3) by discovering the possibilities of members coming from other churches or as new Christians; (4) by winning to the church talented persons in the community; (5) by borrowing temporarily from other churches persons with special fitness, especially those capable of training under-studies.

2. *How To Motivate Christian Service*

The crucial problem in enlisting church workers is motivation: inducing those who are capable of doing what needs to be done to do it; leading those already serving, but in a perfunctory fashion, to know the joy of throwing oneself into a task with complete abandon. The lack of adequate motivation is at the heart of much of the church's trouble: poor attendance at the services, indifference to the needs of those on the outside, refusal to accept responsibility, carelessness in discharging obligations, neglect to cultivate the personal religious life.

It is evident that there needs to be study of the deeper urges of life which produce action. Even a casual investigation of this subject will lead to the discovery of such incentives to Christian service as the following:

a) Gratitude to God for the blessings he has bestowed.

b) Love for Christ and the desire to share this love with others.

c) Interest in little children, with their eager lives before them; young people, standing at the cross-roads of life; perplexed adults in a confused world.

d) The desire to express the best that is in us by fruitful service in a cause that is supremely important.

e) The merited approval of those we admire and respect.

f) A sense of partnership in a great enterprise.

g) Desire to maintain the two great Christian institutions, the home, and the church.

Considering what Christianity has so many times demonstrated that it is capable of producing through sacrificial service, it is deplorable that the church just now should seem so impotent. When its latent resources in personality are at last stirred to action, the entire world will quickly feel the impact. Yet, there could be no finer demonstration of sacrificial devotion than that being shown even now by a multitude of church school teachers and other workers who are faithfully "carrying on" as volunteers, week after week. To swell their ranks with new recruits, many incentives may be offered, as the following:

a) Make frequent presentation from the pulpit of the need and importance of the work, God's call, and Christ's claims.

b) Make the appeal through Scripture, prayer, inspirational poetry, stories, and pictures.

c) Use individual and group pledges, and an annual service of dedication.

d) Exalt and dignify the function of the teacher and church worker.

e) Develop and use a *Leaders' Covenant.*

f) Show appreciation, privately, and publicly.

g) Discover, develop, and utilize special talent.

h) Make annual volunteer "life service" appeal to young people.

i) Provide surroundings, tools, and equipment to make the work satisfying.

j) Provide selected young people and adults opportunities at summer camps and assemblies, and at conventions and conferences.

None of these incentives can lead to successful activity unless accompanied by genuine faith and the influence of the Spirit of God—the real incentives of Christian service.

3. *Enlisting All Christians in Definite Church Work*

Acceptance of Christ and membership in his church carry the obligation to serve. "One of the laws of nature is the 'law of atrophy'—that which fails to be used loses its power to be used. This applies to the spiritual life—to talents, abilities, service—as well as to the muscles and the brain. One of the laws of the spiritual life is the law of service. Service is required of all Christians; it is not an elective in the kingdom of God."[1]

Church life needs to be so organized that there can be found a definite place of service for every Christian. Some may function as church officers, or leaders of classes, or club groups; others as committee members, visitors, secretaries, or as singers in the choir; still others in less prominent, but nonetheless important capacities, such as distributing invitations, furnishing transportation, telephoning, decorating, serving meals—or in countless helpful ways doing things others neglect.

Enlist for service, rather than leave it to chance or to casual approaches. Re-study the kinds of work to be done in the church, the special talents of members not being util-

[1] Oliver deW. Cummings, *Christ in My Life,* The Judson Press, p. 249.

ized, the places of major need and importance, and the types of activity in which those may be engaged profitably who feel that they lack special capabilities.

An Annual Every Member Enlistment Emphasis. An increasing number of churches are finding it profitable to include in their annual planning an "Every Member Enlistment Sunday," preceded by several weeks of preparation, the distribution of enlistment cards, and sometimes including a follow-up of those absent from the service in which the cards are distributed. Printed on page 109 will be found a sample of such a card.

It is of great importance, if such a plan is followed, that steps be taken to assure an opportunity for all who sign up to find a definite place of service. Avoid the assumption that tasks which require special fitness and training—teaching, singing in the choir, conducting meetings—may be assigned to anyone. Accordingly, the enlistment program should be accompanied by an emphasis upon training. The minister will, of course, further the plan in a special message on Enlistment Sunday through many references in his regular preaching, and at midweek prayer meetings.

The best time for the Every Member Enlistment emphasis would seem to be early in the fall, as part of Christian Education Week.

An Interview with Each New Member. If Every Member Enlistment is to be carried through successfully, the "enlisted" must be carefully looked after, whether they come by transfer from other churches or as new recruits. An interview should be arranged, usually by the pastor, at which time the obligations and privileges of church membership are explained, one of the cards filled in, and consideration given to the type of service which may be rendered when a vacancy occurs which the person is qualified to fill. In

Volunteer Service Enlistment Blank

Every Christian called to serve
Every worker called to prepare

As evidence of my loyalty to Christ as my Saviour and Lord, and of my willingness to assume my share of responsibility in the task of:

Reaching others for Christ
Teaching others so that they may come to know Christ
Winning others to Christ
Enlisting others in service for Christ
Training others to render more effective service for Christ

I INDICATE BELOW THE FIELDS OF SERVICE IN WHICH I WILL CONTINUE TO SERVE, OR FOR WHICH I WILL PREPARE TO SERVE AS I MAY BE CALLED.

Signed_____

Address_____ Phone_____

Mark the appropriate columns with (x) to indicate necessary data

	EXPERIENCE		NOW DOING	NEED HELP	WILLING TO PREPARE
	CONSIDERABLE	SLIGHT			
CHURCH ADMINISTRATION					
Deacon or Deaconess					
Trustee					
Board of Christian Education					
Music Committee					
Other church committee					
Church officer					
EDUCATIONAL LEADERSHIP					
Teach a class of:					
Children					
Youth					
Adults					
Associate teacher					
Departmental supervision					
Departmental secretary					
Sunday church school officer					
Work with children in expanded session					
Home Department worker					
Vacation Church School					
Weekday Church School					
Leader in Missionary Education					
Leader in Leadership Education					
Librarian					
GROUP LEADERSHIP					
Adult Work					
Men's Council: officer or committee member					

(OVER)

this way a new member is at once made to feel that he is wanted in the church, that there is a definite place for him, that his affiliation with the church means something to its ongoing.

One church with which the writer is acquainted has a plan whereby every new member, when interviewed by the pastor, is assigned to a church officer and to a "fellowship district." Several months after enlistment cards are filled out—in the case of new members as well as of old—a checkup is made, to see if the person has found a place of service, and is happily adjusted to it. If not, changes are made, or a new assignment given.

4. *Selecting and Preparing Personnel for Special Leadership Responsibilities*

The spirit in which a person undertakes a new work depends largely upon the way in which he is first approached. No one is warranted in assuming an apologetic, begging spirit in inviting another to accept a place of leadership in the work of Christ. Such attitudes tend to degrade Christianity, to produce workers who serve grudgingly and therefore ineffectively, and are often a contributing factor to a negative answer. On the other hand, that person who makes careful spiritual and mental preparation before interviewing another about an important task in the church, who compliments the prospective worker by taking it for granted that he is asked because he is capable—and therefore busy—that he has the qualities which are required to make a success of such important work, will be more likely to secure a favorable response.

The first step is an analysis, person by person, of the church's membership list to discover those who have leadership abilities, or are likely to develop them. Something of

the spiritual insight which Jesus showed in selecting and inspiring a group of very ordinary men to be his disciples is needed here. If an Every-Member Enlistment Card has been used, it should prove helpful at this initial stage.

When the "prospects" have been singled out and listed in groups, the next step is to pick out the person best qualified for each particular job. For example, if a teacher for third-year junior boys is needed, in addition to general ability as a teacher, background in the knowledge of the Bible, and experience in Christian life, he should have some knowledge of what older junior boys are interested in, and their special problems, and how junior boys may be led to an experience of Christ. His personality should be of the kind to win the friendship and respect of such a group, and to influence them constructively.

The next step is to secure the consent of the person selected. This may require "salesmanship," its principles consecrated to a high mission, but used boldly and with expectant faith. First, awaken interest—make the initial approach an unusual and intriguing one; secondly, arouse desire—present the matter in such an appealing form as to cause the prospective worker really to want to serve; thirdly, compel action—press for a definite affirmative decision. In some cases, ask for a decision by a certain date, say six months or a year. Patience, persuasiveness, and persistence are called for.

There is still another step, namely, preparing the mind-set of the person accepting the responsibility. There should be no attempt to minimize or ignore the duties required. There is the matter of time. A minimum of two hours of volunteer service to the work of the church each week, for example, or a tithe of one's time, may suggest a "right of way" to this important claim. But many other questions

besides willingness to give time are related to the problem of preparation of mind and spirit for the task. Some of them are: understanding of the aims involved, relationship to other leaders, the necessity for loyalty and team spirit.

5. *Appointing and Notifying Teachers*

a) Teacher Supply and Supply Teachers

No more important responsibility rests upon a church than that of discovering and appointing teachers and officers for its school. Ideally, every church school should have a waiting list of teachers, many of whom will do practice work as substitutes and so will keep in touch with the school's new plans. If good teachers are to be ready a few years hence, they must be put in training now, in leadership training schools and classes, in summer assemblies, and in actual practice, as substitutes.

Care will need to be taken that the individuals chosen are placed where they are best suited to serve. Some people are adapted to work with children, others with young people or adults. Frequently, readjustments must be made because individuals prove to be misfits. In such cases, tact and Christian kindliness must be used. The problem will be more easily solved if persistent efforts are made to secure and train substitute teachers through actual experience in class work.

b) Leader's Commission or Notification Form

Many churches find it helpful to use a notification form, or teacher's commission, as a means of stressing the importance of the teaching work, and as an annual reminder of its obligations and privileges. The following form is suggested:

"Go ye therefore and make disciples . . . . teaching them to observe all things whatsoever I have commanded you."

LEADER'S COMMISSION

In recognition of Christian character, consecration to the work of Christ, and ability as a leader, and in accordance with the responsibility placed upon us by this church,

WE HEREBY COMMISSION

_____

as a Teacher, or Leader, in the work of the

_____

(Church of)

This Commission is given for a period of one year, and is subject to renewal. It calls for faithful service through regular and prompt attendance, enthusiastic co-operation with others, and careful preparation each week for the duties involved. It conveys to the recipient a pledge of full support on behalf of the church in furnishing, as far as possible, suitable places and materials for work, and opportunities for personal enrichment and training.

(Signed)_____
Pastor

_____
Chairman, Board of Christian Education or Superintendent (or other responsible leader)

Effective from _____ to _____

This Leader's Commission might also contain a copy of the Church Leader's Covenant, and a "My Record of Progress" blank, for recording courses taken, books read, and other evidences of growth.

c) Installation Service

The plan of holding an annual installation service for teachers and all church officers has been found helpful in deepening the sense of responsibility on the part of these leaders to their task, and in encouraging the church as a whole to give sympathetic co-operation. Usually this installation service is held in a church service during Christian Education Week. A suggested installation service, which may

be modified to suit local needs, is given below. It has been planned for use if all church officers are to be recognized—or with slight modification if limited to the teachers and department officers.

Installation and Dedication Service for Teachers and Church Officers

Arranged by *Edith M. Cummings*

Processional: Teachers and workers singing, "O Jesus, I Have Promised."

Invocation: "Infinite God, who dost guide us all through the majestic book of life, place upon our hearts a sense of the sacredness of our task as teachers and church workers. Give us a holy enthusiasm for this thy work. Reveal to us the glory and dignity of this service in which we engage. Give us humility in the presence of the greatest product of thy creative power, human personality. Cause us to deal tenderly and with understanding hearts with those whose lives and future destinies thou hast committed to our care. Make us faithful in service, proficient in instruction, and skillful in guidance. Give us the will to learn, the desire to grow. Help us so to order our lives that they may be voiceless teachers of the truths we utter with our lips. In the name of Him whom we acknowledge as Teacher, Leader, and Master. Amen."

Poem:

Builders[2]

"A Builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.

[2] Author unknown.

Men said as they saw its beauty:
'It shall never know decay,
Great is thy skill, O Builder!
Thy fame shall endure for aye!'

"A Teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts
None knew of her wondrous plan,
For the temple the Teacher builded
Was unseen by the eyes of man.

"Gone is the Builder's temple,
Crumbled into the dust;
Low lies each stately pillar
Food for consuming rust.
But the temple the Teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul."

SPECIAL MUSIC: "Draw Thou My Soul, O Christ."

RESPONSIVE READING:

Leader: The Son of man came not to be ministered unto, but to minister.

**Church Officers and General Workers: If any man will come after me, let him deny himself, and take up his cross and follow me. . . . . Ye have not chosen me, but I have chosen you . . . . that ye should go and bring*

forth much fruit, and that your fruit should remain. . . . . As my Father hath sent me, even so send I you.

Hidden Voice (singing or speaking):

"Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone."

Leader: And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

Teachers: Therefore . . . . be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Hidden Voice (singing or speaking):

"O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
The hungering ones with manna sweet."

Leader: I will be with thee, I will not fail thee, nor forsake thee. Be strong and of a good courage. . . . . I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

Church Officers and General Workers:

The Lord is the strength of my life; of whom shall I be afraid?

Hidden Voice (singing or speaking):

"O strengthen me, that while I stand
Firm on the Rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

Leader: Thou therefore which teachest another, teachest thou not thyself?

Teachers: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Hidden Voice (singing or speaking):

"O teach me, Lord, that I may teach
The precious things thou dost impart,
And wing my words, that they may reach
The hidden depths of many a heart."

Leader: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

**Church Officers and General Workers: The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

Hidden Voice (singing or speaking):

"O use me, Lord, use even me,
Just as thou wilt, and when and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share."

CHARGE TO CHURCH OFFICERS AND GENERAL WORKERS (using quotation if desired):

"Let us have a church that dares
Imitate the heroism of Jesus;
Seek inspiration as he sought it;
Judge the past as he;
Act on the present like him;
Pray as he prayed;
Work as he wrought;
Live as he lived.

"Let us have a church for the whole man;
Truth for the mind,
Good works for the hands,
Love for the heart;
And for the soul, that inspiration after perfection,
That unfaltering faith in God,
Which like lightning in the clouds,
Shines brightest when elsewhere it is most dark."

—THEODORE PARKER

CHARGE TO TEACHERS (using poem if desired):

The Church School Teacher[3]

"The eyes of the ages are toward him.
The love of the race is his own.
The heart of the world will reward him
With a name that is more than a throne.
The life that he lives is unending
For he is the servant of Youth.
Earth is lit by the flames he is tending—
This priest at the altar of truth."

—CLARENCE FLYNN

[3] Copyright by Clarence Flynn. Used by permission.

DEDICATION PLEDGE:

Leader: Christ said, *Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . . . . Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.*

Teachers' Response: To the task of helping little children to know and love their heavenly Father, we today consecrate ourselves.

Leader: Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

Teachers: To the opportunity of acquainting youth with Christ, as Comrade and Saviour, we today dedicate ourselves.

Leader: And he shall be unto thee a restorer of thy life, and a nourisher of thine old age.

Teachers: To the great privilege of interpreting religion to those of mature years, in terms of the time in which we live, we today dedicate ourselves.

Leader: Be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him. . . . .

Church Officers and General Workers: To the upbuilding and promoting of the work of the church of Jesus Christ; to the strengthening of its ministry to the needs of mankind; to its world-wide evangelistic mission, we today dedicate ourselves.

Leader: For as we have many members in one body and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.

All: To the total task of bringing in the kingdom of God, we today consecrate ourselves.

HYMN: "Lead On, O King Eternal."

Pass On the Torch[4]

"Pass on the torch, pass on the flame;
Remember whence the glory came.
And eyes are on you as you run,
Beyond the shining of the sun.
Lord Christ, we take the torch from thee,
We must be true, we will be free;
And clean of heart and strong of soul,
To bear the glory to its goal.
Lord of our life, to thee we kneel,
Maker of men, our purpose seal,
Give glory, glory to thy name,
Pass on the torch, pass on the flame."

—ALLEN CROSS

**If church officers are not included in the installation service, these responses may be given by teachers.*

If in the evening, an effective closing may be a candle-lighting service, having one large candle from which the teachers and officers will light their candles and march out in recessional. The organist may play, "O Master, Let Me Walk with Thee"—or someone may sing this hymn. Scripture passages referring to Christ as the Light of the World may be quoted and the foregoing poem repeated, as the candles are being lighted.

[4] Copyright, 1929, by Allen Eastman Cross. Used by permission.

Chapter IX

GUIDING AND STRENGTHENING LEADERS

1. *Making the Workers' Conference Educational and Inspirational*

The best regular opportunity for teacher development and church school improvement is the monthly workers' conference. Matters of policy should be presented for suggestions and support; every meeting should have a clear purpose and be carefully planned; and minor, routine matters should be handled by the board outside the conference.

If a six months' or a year's schedule is prepared and reports, recommendations, and addresses arranged to fit this schedule, it will be possible to accomplish much through these meetings. Reviews of books and magazine articles, reports of conventions and training-school classes, and visits to other churches would be material for the meetings. Courses in the Standard Leadership Curriculum may be offered, questions of special concern to local groups studied.

A Typical Time Schedule for a Workers' Conference

7.30 P.M. Routine business
7.45 Address; or discussion of some major subject
8.15 Discussion and questions
8.30–9.20 Departmental conferences or training classes

The session should be opened and closed with prayer.

A Typical Schedule for a Year

SEPTEMBER. *Grading the church for teaching:* Graded Lessons. Materials available for supplemental use in teaching.

OCTOBER. *Worship:* Its elements; aids to worship; graded worship.

NOVEMBER. *The teacher:* Qualifications; self-improvement; consecration; leadership education.

DECEMBER. *An expanded educational program for the church.* Reaching and holding more persons. Providing a richer program.

JANUARY. *A unified church program.*

FEBRUARY. *Temperance or missionary education.*

MARCH. *Evangelism:* Winning children, young people, adults.

APRIL. *Vacation church school.*

MAY. *How to maintain summer interest.* Summer camps.

JUNE. *Home co-operation:* Parent-teacher meetings; mothers' classes.

JULY. *Equipment:* Making the most of what we have; making attractive class and departmental rooms.

AUGUST. *Picnics. Book reviews.*

Some churches have found it advisable to give the whole time at one meeting of each quarter to departmental conferences. A monthly supper is sometimes a real convenience and promotes fellowship. (It may be used for the address, freeing conference hour for study.)

Advisory Council: Some churches have found it a helpful plan to enlarge the workers' conference once a quarter to include church officers and presidents and leaders of all classes, societies, and clubs. The group thus formed is generally called The Advisory Educational Council (sometimes just Advisory Council). It can be exceedingly valuable in

unifying the church as an educational organism. Especially important is the opportunity it affords to relate young people's work and club work to the total program, and to help leaders in these activities to visualize the total educational task.

2. *Teacher Guidance and Supervision*

The co-operative improvement of teaching and leadership is the central need in Christian education. This task, called "supervision" is such a delicate and difficult one that great care must be exercised to make it a truly co-operative enterprise in which the teachers and leaders themselves willingly share. The possibilities of teacher guidance are great. It should be conducted on a friendly basis of mutual confidence. It will be wise for the board to make a careful study of books dealing with this subject.

Supervision should be distinguished from executive oversight of administrative details; and on the other hand, from spying and nagging criticism. It should be exercised with a real desire to be helpful, and on a basis of mutual confidence. (See *And Gladly Serve,* Educational Bulletin No. 507, International Council of Religious Education, and *Improving Religious Education through Supervision,* by Frank M. McKibben. Abingdon-Cokesbury.)

3. *Church Leader's Covenant*

The Leader's Covenant, sometimes called the Teacher's or Leader's Contract, is a prepared statement of common purposes to which the teachers or leaders agree as a basis for more faithful and efficient service. It is better to make it a pledge of consecration than a formal, binding contract. Furthermore, it is advisable to have the workers decide on a suitable wording and discuss the purposes and values of

the plan before it is adopted. Thus, the Covenant may become a natural outgrowth of co-operative planning, and an expression of common purpose rather than a superimposed obligation.

Some churches have found it advisable to prepare the way for the Covenant with discussions of the sacredness of the task of the Christian church and the necessity of giving to it the same kind of heroic service and intelligent self-commitment and devotion that are expected of a missionary or a minister.

At first only part of the group of leaders may feel that they can subscribe to such a Covenant, and the terms of the agreement may need to be made more flexible. But here is an opportunity to challenge the idealism of both young people and adults. Relatively few can give their whole time to Christian service, but all should be willing to become life-committed Christians.

If the matter of the Covenant is presented annually and is made a thing of real importance, and if an attractively printed form is made available, Christian service in the local church will be greatly dignified. Sample forms of Covenants appear below. They are so worded as to serve also the needs of church officers and general workers.

It should be noted that Sample Covenant No. 1 makes it possible for those who carry out its pledges to qualify for the Certificates of Progress of the Standard Leadership Education program. Since the requirements of these certificates have been carefully developed to serve as incentives for improvement in religious experience, leadership experience and educational growth, as well as in the study of regular courses, there are obvious advantages in the use of this covenant which also serves to relate workers to the Standard Leadership Education program.

(Sample No. 1)

Church Leader's Covenant

As evidence of loyalty to my church and to Christ as my Saviour and Lord, in my capacity as church officer, teacher or leader, and with a sincere desire to become "a workman that needeth not to be ashamed, I covenant with Christ and my fellow-workers:

CHURCH RELATIONSHIPS

"Forsake not the assembling of yourselves together."

1. To be faithful in my church relationships, participating regularly in its worship, service, budget, and fellowship.
2. To do my part to create attitudes of reverence and worship, and to maintain a spirit of co-operation among my pupils or associates and in my relationships with others.

RELIGIOUS GROWTH

"Grow in grace and in the further knowledge of our Lord and Saviour, Jesus Christ"

3. To adopt a personal plan of religious growth; to cultivate my religious life systematically: through the use of prayer, study of the Bible and other religious books, participation in religious meetings, purposive activity in meeting human need, cultivation of friendship, and meditation.

LEADERSHIP EXPERIENCE

"Be ye stedfast, unmoveable, always abounding in the work of the Lord"

4. To acknowledge the fact that as a Christian I am called of God to serve, and to accept as sacred responsibilities the obligations: to discover my place of service in the church; to be a faithful worker for him and his cause.
5. To be regularly in my place of duty, unless prevented by circumstances beyond my control; in which case I will notify my substitute, my department superintendent, or the proper church officer, as far in advance as possible.
6. To be present on time—at "leaders' time"—at least ten minutes before the regular session, service, or meeting begins.
7. To give faithful and prayerful preparation each week for the specific duties of my office. (For teachers at least two hours each week.)
8. To guard my personal example in word and habit.

READING

"Give heed to reading"

9. To provide for continuous cultivation of my mind and spirit by the reading of reliable books and magazines on religion, church work, and Christian education.

CONFERENCES

"We are workers together with God"

10. To make it a rule to attend the regular workers' conferences, Board and committee meetings, and to participate whenever possible in religious institutes, conferences, and conventions.

COURSES

"Study to show thyself approved unto God."
"Train for the religious Life." (Moffatt.)

11. To take some steps forward each year in personal improvement, by qualifying as rapidly as possible in courses in leadership education, in classes and schools, or by correspondence work.

If the above covenant is faithfully kept, the basic requirements for a Certificate of Progress will be met. Check yourself frequently on each point.

(Sample No. 2)

CHURCH LEADER'S COVENANT

As evidence of loyalty to my Lord and my church, in my capacity as teacher or leader, and with a sincere desire to become "a workman that needeth not to be ashamed," I covenant with Christ and with my fellow-workers:

1. To accept as a sacred trust the duties of my position, and to render loyal service as a faithful worker for Christ and his cause.
2. To be regularly in my place of duty, unless prevented by circumstances beyond my control; in which case I will notify my substitute or my superintendent as far in advance as possible.
3. To be present on time—at "leader's time"—ten minutes before the regular session begins.
4. To prepare myself faithfully each week for the duties of my office, by devoting a worthy amount of time to specific cultivation of mind and spirit.

5. To study to show myself "approved unto God," by taking some steps forward each year in personal improvement, by enrolling in a leadership-education class, undertaking correspondence study, or reading reliable books on Christian education and church work.
6. To make it a rule to attend the regular meetings of the workers' conference, or the planning group related to my particular duties, and the worship services of the church.
7. To do my part to create attitudes of reverence and worship and to maintain a spirit of co-operation, among my pupils and in my relations with other leaders.
8. To cultivate my religious life, through prayer, meditation and Bible study, and endeavor to make my influence felt in promoting spiritual growth among those with whom I am working.

"Thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:21.)

(Sample No. 3)

CHURCH LEADER'S COVENANT

As a worker in Christ's service, I covenant:

1. To accept seriously my position.
2. To be regular in attendance.
3. To be on time.
4. To prepare for my duties carefully and prayerfully.
5. To carry out a plan of growth in self-improvement.
6. To deepen my spiritual life.
7. To attend regular workers' meetings.
8. To show a spirit of co-operation.

4. *Self-Rating Sheets—Aids in Self-Improvement*

The good teacher or leader is constantly in search of aids in self-improvement that help raise standards of achievement. Devices for self-appraisal of personality traits or general fitness are useful, not merely to test the individual, but to reveal points of strength and weakness—as incentives to greater effectiveness. The following are samples of such self-helps:

A Self-Rating Score Card[1]

	Possible Score	Your Score
I. *A Good Teacher Worships*	15	....
Score as follows:		
Five points: If you attend at least one worship and preaching service a Sunday—unless hindered by some real reason.		
Five points: If you make the worship service of your department one of real worship for yourself, and so conduct yourself that you would be willing to have all the pupils follow your example.		
Five points: If you practice fellowship with God each day.		
II. *A Good Teacher Prepares the Lesson*	15	....
Fifteen points: If you devote a minimum of two hours a week to lesson preparation—securing a thorough understanding for yourself, and making a written teaching plan to meet the needs of your pupils.		
III. *A Good Teacher Co-operates*	10	....
Three points: If you carry out your work in the light of the best interests of the school as a whole, as regards grading, lesson material, classroom, etc.		
Four points: If you serve on committees faithfully and attend the meetings of the general and departmental workers' conference.		
Three points: If you make helpful suggestions to your officers when you can, and ask their advice.		
IV. *A Good Teacher Keeps Records*	10	....
Five points: If you make the record asked for by the statistical department of the school, especially regarding new pupils.		
Five points: If you keep personal data about your pupils—addresses, telephone numbers, birthdays—and such information about their work as will give you an accurate picture of each individual.		

[1] This score card, in somewhat different form, appears in the book *Improving Your Sunday School,* by P. H. Vieth, published by The Westminster Press, used by permission.

V. *A Good Teacher Fellowships* ..... 15 ....

Five points: If you are a real friend to your pupils: greet them on the street, play with them, visit them when sick, etc.

Ten points: If you call in the homes of your pupils at least once a year; get acquainted with the parents; talk over with them the pupil's progress.

VI. *A Good Teacher Attends Faithfully*..... 10 ....

Five points: If you are always present at "teachers' time," ten minutes before opening of session.

Five points: If you are present regularly, and provide a substitute when absent— or at least notify the department principal and not later than Saturday afternoon.

VII. *A Good Teacher Sets a Good Example*..... 10 ....

Ten points: If you make a genuine effort yourself to live the truth that you teach, and frankly admit your shortcomings where the ideal is higher than your practice.

VIII. *A Good Teacher Prepares Himself*..... 15 ....

Five points: If you read regularly at least one good magazine on church school work.

Five points: If you read at least two good books a year on your work.

Five points: If each year you complete one or more courses in a leadership training class or school; or by correspondence.

Total possible score, points ..... 100 ....

Your Total

Church School Teachers' Score Card[2]

In using this score card, either in judging your own teaching or in observing the work of others, score good average work at the middle point, thus allowing opportunity for two steps above, (A and B) for superior work, and two below (D and E) for inferior work. Place check mark (√) in the column representing your judgment, opposite each point. To find the average for one main point, like "Personality," regard C as the middle point. Cancel each D check mark against a B mark, and each E mark against an A mark. Compute your rating for the final score from the uncanceled check marks. If factors are present that need to be explained, note them under "Remarks," and take them into account for the final judgment.

[2] Adapted from the score card which appears in *Teaching in the Church School*, by Seldon L. Roberts. The Judson Press, 1927. (Out of print.)

The Teacher (Personality)

	A	B	C	D	E	Remarks
1. General appearance (neat, attractive, alert)	..	..	..	..	..	.....
2. Intelligence (as indicated by ability to meet and handle people and situations)	..	..	..	..	..	.....
3. Religious attitudes:						
a) Reverent (words, conduct, worship)	..	..	..	..	..	.....
b) Open-minded (not dogmatic)	..	..	..	..	..	.....
c) Positive in belief and action	..	..	..	..	..	.....
4. General preparation (high school, college, business, other daily work)	..	..	..	..	..	.....
5. Special preparation for Christian teaching:						
a) Knowledge of the Bible	..	..	..	..	..	.....
b) Knowledge of pedagogy and experience in teaching	..	..	..	..	..	.....
c) Acquaintance with and interest in other Christian work	..	..	..	..	..	.....
6. Frank, friendly, approachable	..	..	..	..	..	.....
7. Sincere, earnest	..	..	..	..	..	.....
8. Reliable in all things	..	..	..	..	..	.....
9. A student: reading, observing, etc.	..	..	..	..	..	.....
10. Able to inspire and lead others in thought and action	..	..	..	..	..	.....

Relations and Attitudes toward Others (Co-operation)

1. An active member of the church	..	..	..	..	..	.....
2. Helpful, kind, thoughtful of others	..	..	..	..	..	.....
3. Treats pupils with respect and consideration	..	..	..	..	..	.....
4. Willingly submits to guidance	..	..	..	..	..	.....
5. Accepts constructive criticism	..	..	..	..	..	.....
6. Participates in workers' conference and teachers' meetings	..	..	..	..	..	.....
7. Does teamwork	..	..	..	..	..	.....
8. Popular with other church workers	..	..	..	..	..	.....
9. Participates in church socials and recreational work	..	..	..	..	..	.....
10. Has acquaintance with and helps in pupils' home conditions and problems	..	..	..	..	..	.....

Teaching Ability and Skill

1. Attends to condition and arrangement of classroom ....
2. Alert and active during class session .. ..
3. Use of voice (high mark for well-modulated, clear voice; low mark for harsh, loud, confused, or weak voice) .. ..
4. Uses methods suitable for age of pupils and kind of material ....
5. Materials of lesson:
   a) Uses materials other than the lesson text ....
   b) These materials are selected from a wide field (high mark), from a limited field (low mark) .. ..
   c) They are suitable and helpful to the main purpose of church school work ....
   d) They are interesting and suggestive ....
6. Has a clearly defined aim for lesson.. .. ..
7. Lesson well planned to accomplish this aim ....
8. To what extent is aim accomplished? .. ..
9. Skillful in asking questions..... .. ..
10. Gives opportunity for pupil participation in discussion and work ....
11. Is apt in following up and using pupils' suggestions and viewpoints.... .. ..
12. Willing to help individuals, especially the slow and dull ....
13. Variety and flexibility in the lesson procedure ....

Success Indicated by Pupils' Response and Attitudes

1. Do pupils attend regularly?..... .. ..
2. Are they reverent and orderly?..... .. ..
3. Are they interested and attentive?.... .. ..
4. Are they making progress in Christian knowledge? ....
5. Are they growing in Christian attitudes? ....

6. Are they engaging in Christian work? .. ..
7. What is the total impression of the class work on you—good, average, or bad? ....

— — — — — ———

5. *International Standard*

Invaluable help in supervising will be found in the *International Standard for the Sunday Church School,* adopted by the International Council of Religious Education and the various denominations for this purpose, for the Protestant churches of North America. There is also a scoring chart for use with this Standard. The purpose of this Standard is to help leaders in Sunday church schools to examine their own work in order to improve it. It furnishes a yardstick for measurement and a guide for evaluation. It also suggests the ideals which the school should seek to realize.

Careful thought has been given to selecting important items and giving orderly arrangement for convenient use. The primary purpose of a Standard such as this lies in helping workers to visualize their own needs and in challenging them to greater effort.

The Standard covers curriculum, leadership, organization and administration, and housing and equipment. This Standard may be used in many ways. It should be known and understood by all workers in all departments, and should be referred to frequently in workers' conferences. An excellent plan is for the board itself, or a committee of the workers' conference, to score the Sunday church school after study of the Standard; and repeat this scoring after a year's work, to see what progress is made. The Standard is, of

course, valueless unless made the basis for actual plans for correction of weaknesses discovered by use. Questions raised in the different sections may be used to advantage in teachers' discussions. This Standard may be ordered through denominational bookstores.

6. *Instruments for Recording and Measuring Results*

Satisfactory treatment of the problems arising in Christian education depends, like medical prescription, upon adequate diagnosis of ailments. This requires a record of all the facts involved, and a sufficient isolation of the various symptoms to be able to discover causes and prescribe remedies. Because Christian education depends upon factors of an extremely personal and deeply spiritual nature, which do not, therefore, readily respond to careful analysis, it is all the more important that every possible aid should be enlisted in making results more definite. The breakdown of moral stability in recent years among many who have had some religious training, as well as among those who have had none, is an evidence that the complexities of modern life require Christian instruction based upon secure foundations rather than upon haphazard guesswork.

The board of Christian education and the teachers and leaders should co-operate in plans for improving the effectiveness of the work done by utilizing various instruments for recording and measuring results. These instruments, when their objectives and limitations are properly understood, and their findings properly utilized, are educational tools of the first order. They may be classified, roughly, in four groups:

a) *Record forms for permanent use.* These will include the regular blanks used by the classification secretary for enrolling new pupils, and by teachers and secretaries for reporting attendance. They become of real help educationally if so prepared as to reveal facts of permanent value for reference, in indicating individual growth. The record forms in the thorough system developed by the International Council should be studied in this connection.

b) *Instruments for surveying and measuring work.* As already stated, survey blanks of various types for obtaining preliminary information may usually be obtained from denominational headquarters. Copies of the International Standard for *the Sunday Church School,* with accompanying scoring chart (see foregoing section of this book), should be used in all departments to measure results and suggest lines of improvement.

c) *Schedules of analysis for specific use.* These schedules are useful in recording detailed information for analysis of class sessions, worship services, discussion meetings, activities, and organizations. They become effective aids in evaluating procedures, discovering weaknesses, and isolating elements for further study. An illustration of such schedules is to be found in the series entitled, "Schedules of Analysis for a Local Church Youth Organization." It includes:

FORM A—Study, discussion, or worship meetings.
FORM B—Study, discussion, or worship meetings—Summary.
FORM C—Organizational set-up.
FORM D—Organizational functioning.
FORM E—Meeting arrangements.

NOTE. These forms are for sale by The Judson Press; single copies, 5 cents each. Form A, 2 cents each in lots of five or more; Forms B, C, D, E, 3 cents each in lots of five or more.

d) Tests and measuring devices for checking individual growth. The difficulty here has been to perfect tests sufficiently thoroughgoing to have value. Many experimental tests have had to be discarded because they did not meet scientific requirements for educational measurements. No complete set of tests sufficiently comprehensive to meet all needs has been compiled, but many of limited scope, for certain ages, are available.

The use of check sheets and "interest finders" for determining individual interests and growth, such as are to be found in many age-group programs, is to be encouraged; but they should not be confused with the more scientifically prepared tests and measurements.

The value of verbatim reports—in shorthand or abbreviated longhand—of all that is said and done in actual sessions, for later analysis, should not be overlooked. One of the best means of improvement is to get facts—words, questions, comments, and reactions—set down in black and white where they may be studied.

7. *Christian Leadership Development*

The key to every church problem is consecrated and trained leadership. If adequate Christian leadership for the many positions of responsibility in the work of the various departments is to be available, it will be because persons volunteer for such service and pay the price in the personal sacrifice necessary to secure training. Every possible means should be used to develop leaders—personal and group conferences, observation and practice-teaching, book reviews and reading courses and, perhaps most important of all, leadership training classes.

The various denominations making up the International Council of Religious Education have for a number of years

been uniting their forces in a common leadership education curriculum, with interchangeable credit. The fruits of this plan are seen in the many thousands annually enrolled in courses and in the many hundreds of churches enjoying improved leadership.

a) The Standard Leadership Education Curriculum

After a period of experimentation, the Standard Leadership Training Curriculum came into being with definite requirements as to textbooks, teacher's approval, number of class sessions, tests of student progress, and minimum age of pupils. A large number of diplomas were issued upon the completion of twelve-course units. Many received one or more seals for the completion of four additional units. This curriculum did much to dignify training for Christian leadership and to awaken interest. Recognition for credits received in the Standard Leadership Training Curriculum was carried over into the Standard Leadership Curriculum.

b) New Developments in Leadership Education

It became apparent that certain changes in the plan were needed to provide for continuous growth, and that expansion of the curriculum was necessary in three directions: (1) Advanced courses for leaders with more training. (2) Simpler courses for those with little or no training. (3) Courses for church officers and other general leaders in the church. The result has been the development of the Standard Leadership Curriculum. This outlines a program of growth, with three series of courses, arranged in seven groups, as follows:

Group I. General Courses.
Group II. Children's Division Courses.
Group III. Youth Division Courses.

Group IV. Adult Division Courses.
Group V. Leadership Development Courses.
Group VI. Administration Courses.
Group VII. Field Work Courses.

A course card is issued to the student upon the completion of each course. The First Certificate of Progress demands much more, however, than the completion of a certain number of courses. The student must also fill in a special form covering, (1) his religious experience; (2) his leadership experience; (3) his educational growth. The last includes, among other items, the completion of four First Series courses, or the equivalent—one required, from his own field of work, two "general courses," and one optional. The work represented by this First Certificate applies toward the Second Certificate of Progress, in place of the two elective courses otherwise required.

(1) *The First Series Courses* may be taken in several situations, as:

A Training Class.
A Workers' Conference (or Board Meeting).
Individual Study.
Conventions and Institutes.

These courses are built upon a requirement of a minimum of ten hours of time, in or out of class. There is considerable flexibility in the various plans for completing the courses and in the choice of subject matter and problems. Classes or conferences may be led by persons without special training or formal accreditation. It is encouraging that First Series Courses have made leadership education opportunities available to many thousands of people who had previously not been reached. Full information will be found in Educa-

prehensive and flexible Standard Curriculum, in defining aims and standards of administration, and in preparing high-grade, yet practical leadership texts, guides, bulletins; also in the accrediting of a large number of instructors for training classes, and in issuing quantities of course cards and Certificates of Progress. In terms of the great opportunity and need, however, a still larger task yet remains to be done; namely, so to popularize and universalize leadership training that it may become the normal experience of *all* church workers. Many thousands of churches exist, not all of them small or rural in character, where almost no organized training has been conducted among the workers. Very few churches can report that all of their workers have measured up even to a minimum standard. Also needing greatly increased emphasis is informal leadership development, through the many channels which are at the disposal of the church.

The local church can and should do much about this problem, so central to its very life. It can turn to many sources, denominational and interdenominational, for help. Among the more important factors to keep in mind are these:

a) Service should be expected of *all* Christians.

b) Training should be expected of *all* workers.

c) Leadership development is a necessary function of *every* local church.

d) The program of leadership development should encompass *all* ages—children, young people, adults.

e) Leadership education should be made *an integral and constant part of the regular program* of every church.

f) Basic training for all workers should be supplemented by *specialized training* for various tasks.

g) Included in the leadership education program should be *all phases of church work,* as well as preparation for Chris-

tian leadership in the community and a wide span of subjects to enrich spiritual life, extend Christian knowledge, and improve leadership skills.

Among the more fruitful types of informal leadership education are: Personal counseling; group conferences; conventions; home study; observation; motion pictures; stereopticon; museums; courses in schools and colleges; visiting public schools; visiting other church schools; reading Christian education periodicals; hearing lectures; visiting normal schools and colleges; coaching conferences; seminars.

9. *Making the Most of Audio-Visual Aids and Techniques*

It is evident that new motivation and interest in leadership development are needed if it is to be popularized on the scale necessary to raise generally the level of church work. Audio-visual aids offer promising help. They have the advantages of being attractive to the eye and ear, of making much of the human appeal, and of presenting their message in simple, direct, and concrete form. They have already proven their worth in leadership education. They seem destined to have rapid expansion, with the full backing of national and local agencies for the production and distribution of materials.

Already some exceedingly helpful motion and still pictures and lectures—some of them in color—have been released. The development of miniature cameras and slides, and of inexpensive projectors makes it possible for amateurs as well as professionals to achieve success in taking pictures of individuals and groups in action, as a basis for discussion of better educational methods in the leadership class. The same mediums make possible reproductions of religious paintings in color, charts and tables, pictures illustrating

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biblical manners and customs, and illustrative materials to be used in the educational process. The ingenuity and resourcefulness of leaders at work in this field will undoubtedly discover many types of use in the future.

Not to be neglected are other new techniques in leadership education. Particularly necessary is it that training shall become more vital and less academic, and that its conclusions be put in practice. Accordingly, there is need for increase in the number of opportunities for observation and practice teaching in laboratory schools in religious education. In larger population centers, Saturday mornings and vacation periods may be used for developing inter-church clinical schools with the clinical spirit and approach to problems.

Many churches have already brought a new realistic spirit into the leadership education program by coupling it with the Vacation Church School which affords an excellent opportunity during the year for training in theory and in practice.

Chapter X

LOOKING AHEAD

1. *Long-range Planning*

An underlying assumption of Christian education is the willingness to take time to achieve permanent results. Christian character is not developed in a single season. He who would seek divine guidance must have patience—to plant seed, to cultivate and nurture it, to wait for its fruition. "First the blade, then the ear, after that the full corn in the ear." The need for long-range planning is revealed at many points in the church's program: in the necessity for a curriculum to span the whole range of life; in the need to include in this curriculum all the factors essential to mature Christian life; in the developing of plans to train present leaders and to produce a steady supply of prepared, new teachers; in the importance of adding constantly to the equipment for effective teaching; and in the development of foresight to anticipate new needs and prepare for new problems.

Every church should look ahead; should analyze its community and its constituency, and its financial and human resources; should define its objectives, and develop a five-year or a ten-year plan to reach those objectives. In one church, the pastor conducted a series of workers' conferences as a training class. He suggested, as a final assignment, a paper on "The Church School I Should Like To See Ten Years from Now." The papers were so significant that they were mimeographed and bound, for study as a basis for

a ten-year program. Among the suggestions were: A ten per cent increase in attendance each year for ten years. A new educational building. A thoroughgoing leadership training program. A substitute teacher for each class. A director of Christian education. An improved social program and facilities. Graded choirs. Church school busses. A well-equipped workers' library. A program to hold adolescents.

2. Shifting Populations and Changing Needs

One point at which long-range planning is needed is that of shifts in population. Few communities are entirely static in population. Recent years in America have seen marked changes: a shift from the country to the city, and again back to the country; the rapid development of an industrial center, its decline in depression years, and its revival—with new factories. Through it all runs a trend toward declining birth rates—which the church must face, in reaching a smaller proportion of children and a larger proportion of adults.

Every church should know its community and should build a program that faces its opportunity realistically. Many newly established churches in suburban residential districts have made the mistake of planning inadequately for children and youth, with the result that they have lost their chance. Many urban churches with large adult membership have witnessed a steady migration of their church family units into the surrounding suburbs and have failed to readjust their program so as to gain a supply of new members. Churches composed of families with steadily decreasing birth rates should accept the situation as a challenge to discover ways of reaching and holding outside children and youth. If this is not done, such churches are doomed. Many

a church has taken on new vitality by establishing outstations, branch Sunday schools, bus or auto collections of pupils, and a more effective ministry to the surrounding population through the vacation church school, and boys' and girls' clubs. In many rural communities the larger parish plans have worked out well.

Other changes, besides those in population, create the need for restudy of the church's program. The large increase in the number of young people in high school and college, and the number of adults engaged in various types of adult education, together with the increase in reading and in the facilities for imparting information, have made it more necessary than ever to improve the quality of Christian teaching. This is further accentuated by the diffusion of the scientific spirit, and the accompanying skepticism regarding religion. The changes in life habits and outlook produced by the automobile, the radio, motion pictures, and multifarious time-savers in the home, the farm, and business, all have their bearing upon Christian education. Many of the inventions and improvements bring with them their own special temptations and moral problems that must be met and solved.

Economic and political conditions likewise make their special claims upon the church—the struggle for power; war, with its attendant brutality, immorality, and destruction of ethical ideals—as well as of life; the legalizing of gambling and of the liquor traffic; the development of non-Christian ideologies in Christian communities—Communism, and totalitarianism, with their challenge to freedom of conscience, the sacredness of human personality—these likewise are problems that must be faced by Christian education.

This chapter considers some of the problems mentioned

as well as others not referred to above, which may justify study in looking ahead and planning for changing needs.

3. *The Trend toward Unification*

As earlier portions of this book make evident, there is a deep-seated trend in church life toward integration, correlation, and unification. This same trend is revealed in general education and in political and social life. It arises from the confusion under which man operates when his activities, ideas, and material creations exceed his ability to organize and direct. The basic points of reference are the individual personality, in which many complex experiences need to be integrated, and the local church, as a complete, self-sufficient institution in which many diverse activities call for co-ordination.

The general problem of unification presents itself at several points: Aims, organizational structure, leadership personnel, time schedules, activity, and the basic spirit—"one body in Christ."

Among the immediate questions for study are: How much loss is there in our church because of lack of unity? What may be done to make our church program a unit? How may it be made to serve a larger part of the total church family? What plans may be developed for unification within departments? In the church as a whole? What are the values and limitations of the unified service? What are the best time-schedules and plans for our church's regular activities? What may be done to bring about better integration of community forces for the upbuilding of personality? What dangers to democracy and to human personality are there in too complete unification? What should constitute the test?

4. *A New Emphasis upon Theology and Outcomes in Character*

One of the most severe indictments brought against Christian education in the past is that it has been too shallow in intellectual content and too limited in its character output—a *method without aim,* a *program without power* to change life. Granted that this is obvious overstatement and that similar criticisms have been made of the church itself, there is still need for careful consideration of the new emphasis upon theology that is being felt throughout Christendom and its bearing upon Christian education. If this emphasis means that there is to be a return to a rigid, sterile dogmatism, or to a type of Calvinism which leaves all to God and nothing to man, then there would seem to be little place for Christian education, except of a catechetical character.

However, there are those who see in this emphasis the basis for a new virility and power in the church and a new source of strength for Christian education. The man who is to keep his feet in these slippery times must be steadied by stable forces; the young person who is to live creatively in this age of disillusionment and destruction must be motivated by powerful ideals; even the little child, to whom theology means nothing, shows his need of something like it by the profound questions he sometimes asks. Christian education must discover how the great ideas of God, religion, and of life may be conveyed clearly to young minds, in simple terms. It should give new power to its ministry by exposing questioning youth to sober thoughts and developing the ability to think them through. This involves much more than the ability to repeat creeds; it assumes that great religious ideas, if they come into possession of a person's mind and heart, form a satisfying basis for human-conduct and find outcomes in strong character and radiant living.

5. *More Time for Christian Education*

The type of Christian education visualized in this book, and made necessary by the religious needs of today, will require more time than is now given to Christian education in most churches. Whether this is to be accomplished by a better use of Sunday, Saturday, or other time unclaimed by the public schools, or by released time from regular school hours or in some other way, is a question to which thought must be given.

Among the questions for study are the following: How important is it that there be more religious instruction for our children? What are the possibilities of weekday and vacation church schools? Have we adequate leadership in our community for a weekday church school? For a vacation church shool? Can adequate financial support be secured? Is there likelihood of community co-operation? What curricula are available and what are their merits?

6. *Making Better Use of the Regular Times and Meetings*

Before Christian education launches too far into a bid for public school time, the church should, in all justice, be sure it is using to the very best advantage the time it now has. This includes a restudy, first, of the Sunday time schedule. Is the church neglecting to use any portion of Sunday that should be devoted to specifically religious purposes? How can the Sunday schedule be arranged to better advantage? What can be done to avoid loss of time through late arrivals, unnecessary breaks, needless repetition, irregular attendance, inadequate materials, and inefficient leadership?

The weekday program should also be restudied. In spite of all the time demanded by school and employment, there is still available a considerable margin of time to be used

"somehow"—for school pupils, Saturdays, late afternoons and evenings; for employed people, evenings at least. Also to be thought of is the time available in vacation periods. These times afford much more opportunity for effective religious work than most churches are using.

The church should not make the mistake of claiming the time left over from other interests for matters of such supreme importance as religious pursuits and Christian development. Nor should it be assumed that only the hours spent at the church are the ones being given to religion. The home may be made the center of a strong program of Christian education and spiritual advancement, through productive reading, Bible study, music and educational radio programs, stimulating fellowship, worth-while hobbies, and in many other ways. In all of this the church should furnish helpful leadership. In fact, one of the growing fields for exploration in Christian education is that of a strategy of transfer to the home of more of the task of Christian education.

7. The Creative Use of Leisure

From some source in the community must come guidance in the beneficial use of the ever increasing margin of time which our machine age seems destined to make available for activities of the individual's own choosing. This is where the Christian church may come in. Questions worthy of study are these: What changes in the educational program of the church are made both possible and necessary by the increase in leisure of young people and adults? How and where is this time now being used? What possibilities are there for constructive guidance by the church in amusement, home life, community service, self-culture? What values are there in a church gymnasium, playground, game room, craft groups, church-centered athletics, church outings and

socials? What opportunities present themselves for leadership education, directed reading, wholesome entertainment?

8. *Christian Social Education*

The fact that Christianity affects all human relationships, and the reverse of this, that all human relationships affect Christianity, has been recognized for a good while by Christian leaders. What is to be done about it, and how? These are the questions that now disturb the church. It becomes increasingly apparent that there must be a large place for Christian social education. The social implications of Christian teaching need to be made evident at all points in the religious education program, and with all ages. The priority of human personality over material things; the importance of honesty, fairness, generosity, and understanding; the brotherhood of man; the degrading character of individual and social sin, must be more clearly and effectively presented to children, young people, and adults.

In the wider aspects of the church's program, particularly with young people and adults, many occasions present themselves for the study and application of these principles. The progressive church will find ways to vitalize the discussion of social questions through such means as schools in Christian living, fireside forums, investigating commissions and tours, panel discussion groups and community forums, social education bulletin boards (with newspaper and magazine clippings and posters), reading lists, and many forms of group action.

Typical questions for consideration are: What are the obligations of the church toward the unemployed? How apply the golden rule to everyday relationships—civic and economic affairs? What responsibility has the church for alcohol and peace education? For racial and international

good will? For world reconstruction? For establishing justice in labor relations? How may Christians be trained to respect the rights and opinions of others? How can the great potential strength of the Christian church make itself felt, and more effectively, on all moral issues?

9. *Young Adult Work*

One neglected phase of church activity that has recently been coming into its own is work with young adults. Many churches are being greatly encouraged by the response of married and unmarried young adults, when a worth-while program is offered them. Various types of activity are being carried on by these groups: Sunday morning study classes; Sunday evening discussion groups; weekday study groups; groups for fellowship, recreation, hobbies, service projects. Significant is the fact that the biggest single factor is that of fellowship. So rapidly are these groups increasing, and so decided is the need for them, that it is advisable in some churches to establish a separate young adult department.

As this work is given consideration, such questions as these arise: What are the possibilities of establishing a young adult class or department in our local church? How may the curriculum be made effective in meeting the present-day needs of young adults? Shall arbitrary age limits be set, or some other basis for grouping be established? Shall married and unmarried be provided for together or separately? Is it better to attempt "promotion" of older members from year to year, or to establish a new unit periodically by "swarming off" the young adults and newlyweds? Would a Sunday night "Young Adult Fellowship Hour" fill a real need? What may our church do to build wholesome social and recreational life for its young married people, and its unmarried older young people?

Help for these and other questions will be found in a growing literature on young adult work.

10. *Audio-Visual Education*

The possibilities of visual education have already been referred to in the discussion of leadership education; their scope in Christian education is much wider than this one field. From the youngest child to the oldest adult, pictures and other graphic educational means have universal appeal and effectiveness. With children of nursery, kindergarten, and early primary departments, who have not yet learned to read, these aids in teaching are particularly important. The finer type of pictures, in color, including many of the great masterpieces of religious painting, now furnished in connection with the graded lessons, may be supplemented through inexpensive prints—to be obtained from the art stores or cut from magazines. Picture files should be provided.

Such rapid improvements are being made in equipment for taking and projecting pictures, and so many helpful aids to visual education are available, that there should be constant study of this matter. Particularly useful in department worship sessions, in discussion groups, and in classes, are the reasonably priced projectors of still films in color or black and white. These place at the disposal of the local church a growing library of religious and character-building subjects. They will, of course, be supplemented by "home-made" pictures. The new emphasis upon the educational approach to motion pictures for church use also offers promise of real help.

11. *The Bible in Christian Education*

The realization of the supreme place in Christian teaching occupied by the Bible, together with the demand for more

help in making the Book of Books understood—and its teachings applied—is producing a renewed emphasis upon it in Christian education. This is seen in the larger prominence given to the Bible in the lesson materials, both graded and uniform, in the restudy of the uniform lesson cycle with a view to accomplishing finer results, in the increasing number of leadership education courses on Bible study, and also in the wealth of literature on the Bible appearing from the religious press.

A constant study should be made by church leaders not only of the rich content of the Bible, but of the literature designed to help make the Bible real to children and young people, and rediscovered as a living Book by adults. The special problems in teaching the Bible to children should be fully investigated. The mistake should not be made of judging by quantity rather than by quality—of results in the lives of the pupils. "In spiritual matters the rule is not how much, but how well. Does the pupil understand the *meaning* of Bible truths? Is the lesson *so well* learned that it will not be forgotten? Have situations been created for the child or the young person so that he can *live* the truth that has been taught? Are its meanings sufficiently clear that they may be applied under varying circumstances of life? . . . . The Bible is not merely something to be learned, but something to be lived."[1]

12. *New Approaches to Evangelism*

Throughout this book there has been the assumption that the major concern of Christian education is evangelism—when evangelism is defined in the larger sense of transforming lives, and giving them a vital experience of God, through personal experience of Christ; that is, an evangelism that

[1] "The Use of the Bible in the Keystone Graded Lessons," in *Baptist Leader*, July, 1939.

results in redeemed lives and redeemed relationships. In this sense every lesson and activity has an evangelistic purpose.

We have also assumed that an evangelism so conceived is made operative, not by a quick spurt of enthusiastic effort, but by a sustained program, functioning vitally through efficient organization and policies, carefully planned, along lines that have been set forth. Because of the faith that we shall have many churches fruitful in such evangelism, this book has been written. The reader is urged to exercise spiritual daring and consecrated intelligence in launching out on the new approach to Christian education and evangelism presented here and in the experience of the present-day church. He is urged to keep his own spiritual purpose clear, recognizing that after all, the stuff with which he deals is not the church as a building or an organization, or Christian education as a method, but the human personalities for whom Christ died and upon whom the present and the future of the world depend.

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